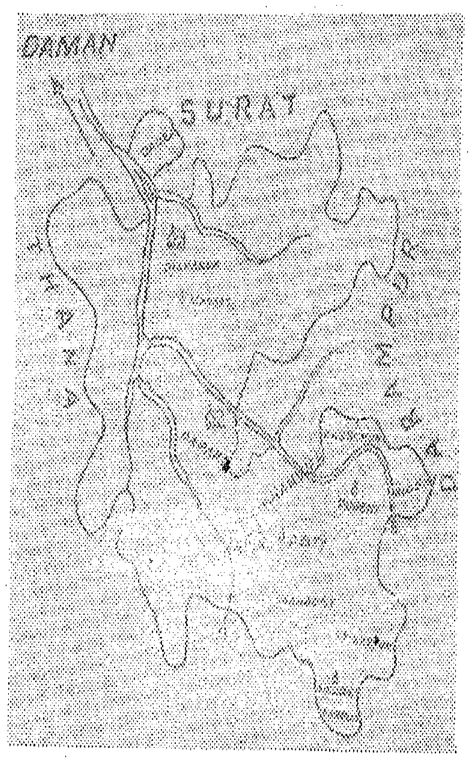
by **Fr. Anunciçao Menezes** S.F.X.



THE MISSION OF NAGAR-HAVELI

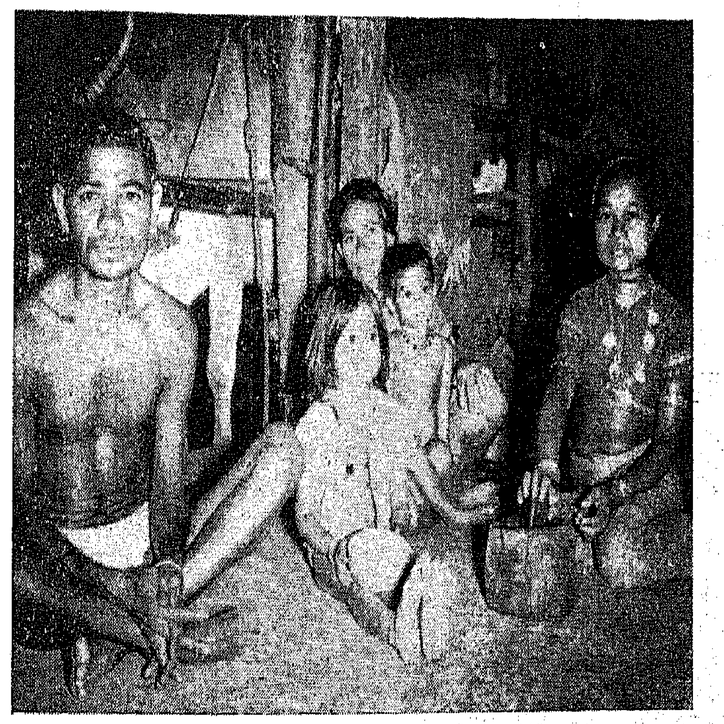
THE LAND AND ITS PEOPLE

ABOUT ten years ago, the territory of Dadra and Nagar-Haveli, was known only in official circles. It became famous after its integration in India in July 1954. To-day it is an Union Territory under the direct rule of the Central Government.

With a total population of about 24,000 it is a land inhabited mainly by the *Adivasis* or tribals, of whom there are three main groups, the Warlis who predominate by far the others in number, the Konknnas and the Doddias.

Of these, the Warlis are the less civilized. Given to inactive habits, they are not a very productive race. Another defect in them is that they believe in some sort of fatalism and have no thought for the morrow. Whatever extra money comes into their hands, it is squandered in feasting and drinking, instead of being saved for sickness or old age. The result is that they lead a hand to mouth existence and fall an easy prey to money-lenders.

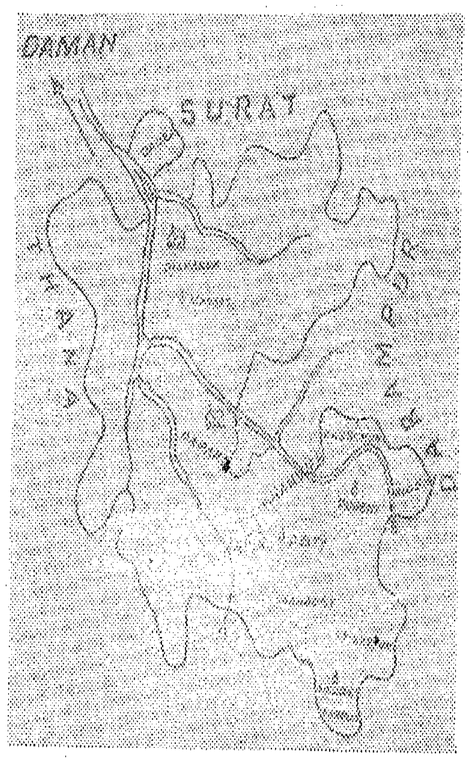
The Konknnas and the Doddias, on the other hand, show a greater sense of responsibility, are more industrious and can be depended upon to fend for themselves. Without ceasing to be poor, they are better off than the Warlis.



A typical Adivasi home.

Two newly married couples.

by **Fr. Anunciçao Menezes** S.F.X.



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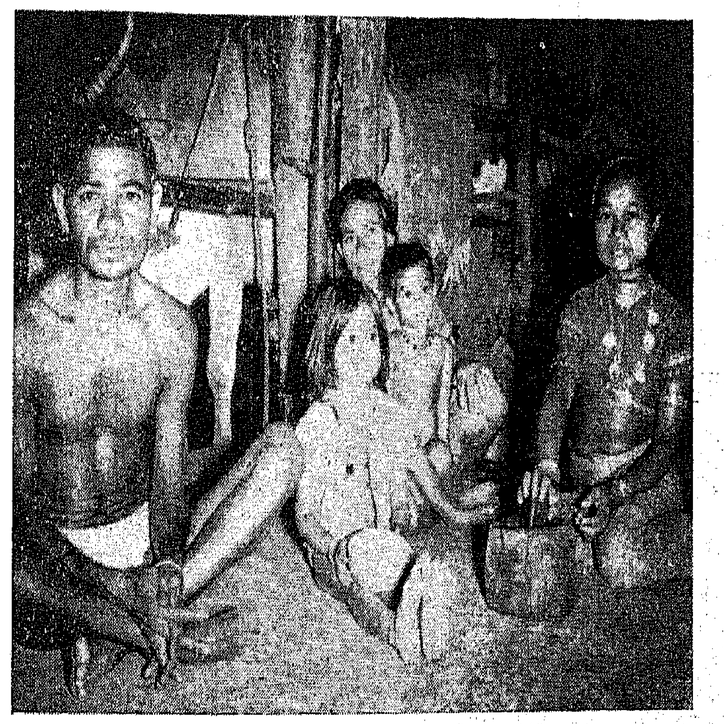
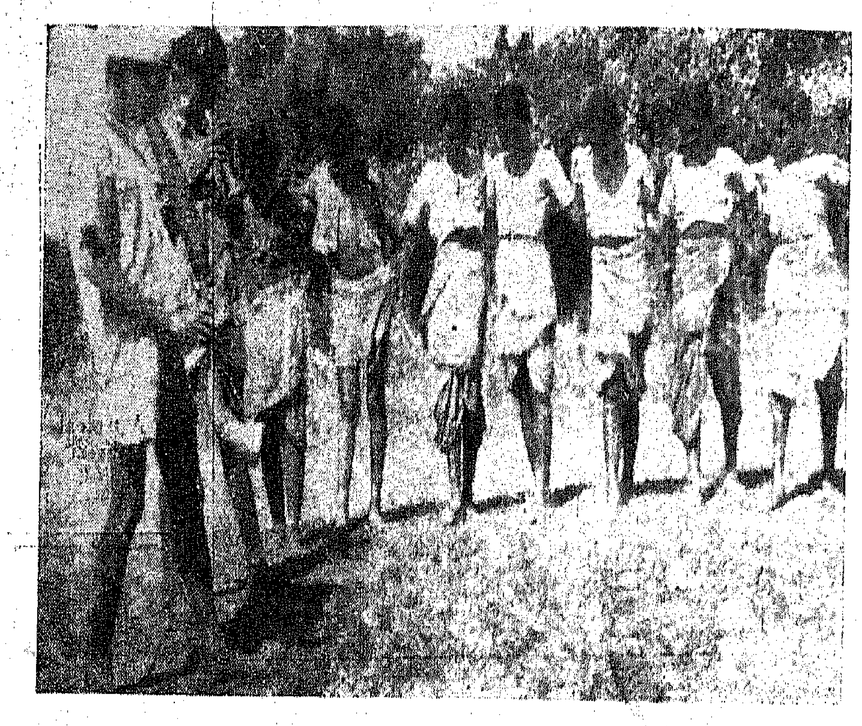
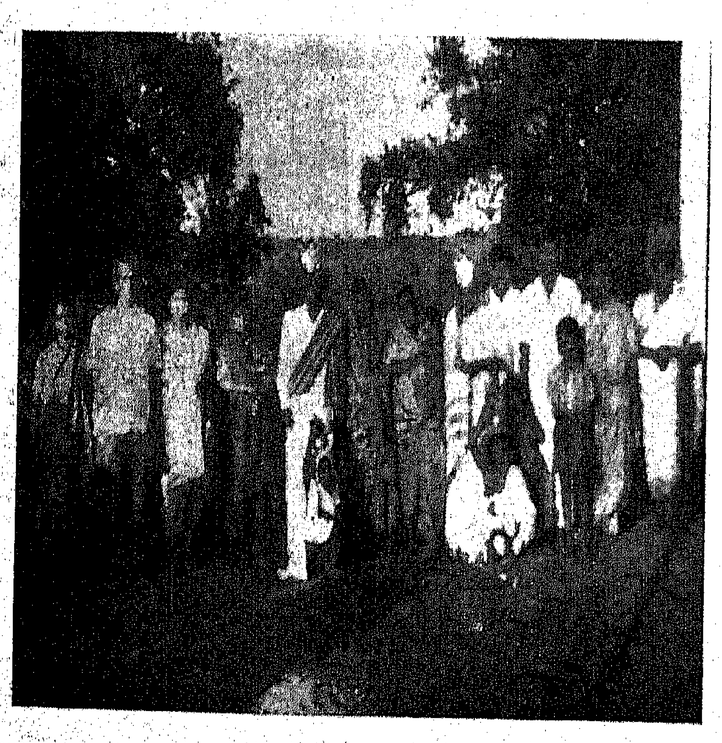


A typical Adivasi home.

Two newly married couples.



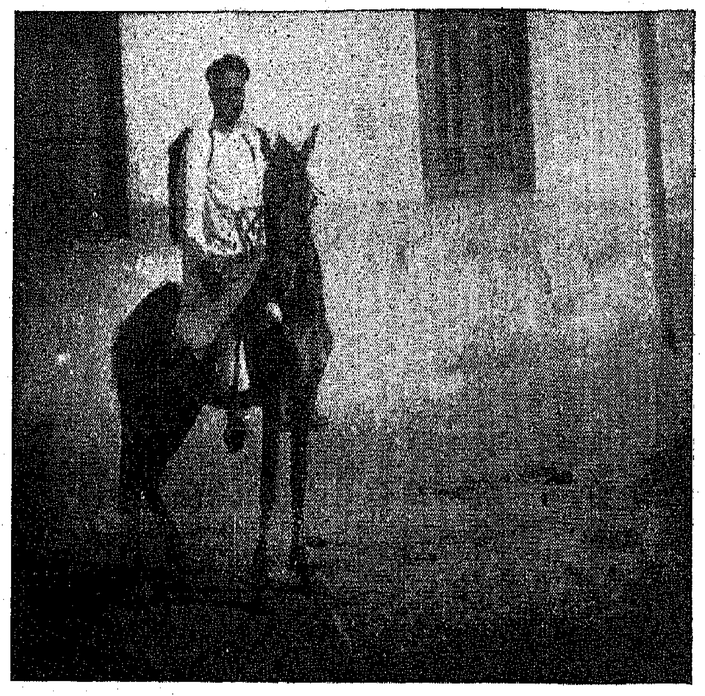
A folk - dance of the Adivasis



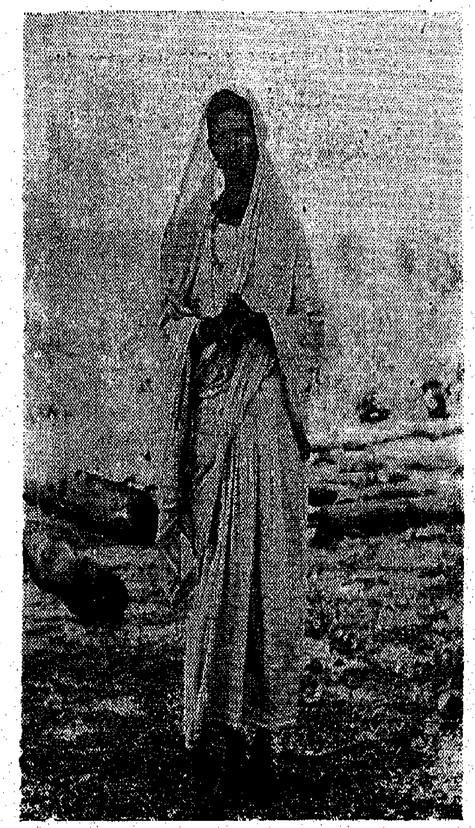
The bride and the bridegroom with their respective families.

Dwellings of the Warlis. They usually consist of a fence of bamboo sticks, plastered with cow-dung and topped by a thatched roof.

Fr. Santana Sequeira. S. F X., Superior of the Mission, delighting the children with his instructive anecdotes



Fr. Roque Fernandes, S. F. X. starting on his missionary tour.



Anna, the faithful catechist. She has been helping the missionaries for the last 23 years.

The main occupation of the people is to work in the fields and do other type of manual work. Many possess their own tiny piece of land while the others live as tenants of big landlords. Of old, these landlords would often take advantage of their tenants' poverty and ignorance and exploit them for their own ends. Exaction of free labour, advancement of rice on 100% interest basis and of money at an interest of 25 to 50% was not a rare occurrence. These practices still continue but not on such a large scale as before, thanks to the policies of the present Government and to the action of the missionaries on behalf of the *Adivasis*

Before the missionaries came, education was nil among the Adivasis. Even now there is much lack of it. The main reason is that education is despised by the parents, who consider it as a luxury to be avoided, because it keeps the child away from work and thus causes a loss of income to the family. Such a view of education, it is clear, has been a great handicap to the missionary in his efforts for the social uplift of the people. But the situation is steadily improving,

Another difficulty that comes in the way of the missionary's apostolate is the prevalence of polygamy. Years spent together can make it extremely difficult for a prospective convert to send away his extra wives before baptism; nor should one ignore the helpless state to which the unfortunate women would be reduced after separation.

RELIGIOUS BELIEFS

As regards religion, they believe in a supreme, all powerful God, Parameshwara, who rewards the good and punishes the evil. In view of the sinful nature of man, Parameshwara is regarded more with fear than with a feeling of loving devotion, which marks their attitude towards the minor gods who are conceived as protectors against the demons and intercessors before the just wrath of Parameshwara. The Adivasis have no temples, but here and there one finds "sacred stones" which are worshipped, with the belief that they are possessed by the spirits of the village gods. They also have their family gods, whose pictures and images are sometimes hung on the walls. Each village deity has its annual feast, which is celebrated all night long with sacred dances and singing of religious hymns whose melody has a very close resemblance to our psalmody.

They have no very clear idea about the origin of man. Their original belief seems to have been mixed up with the doctrine of the Fall, for they believe that the whole human race that exists to-day has come down from one single outcaste. Regarding the end of man, they believe in a form of transmigration according to which a man is reborn in a more or less happy state according as he has acted well or badly in the past life; but he is always reborn as a man and never as an animal, plant or angel. The state between death and rebirth

is an uneasy state, which has to be shortened by some funeral rites and offerings by the dead person's family if they do not want to be troubled by his or her spirit of which they stand in mortal dread.

THE FIRST GOSPEL SEED

Before 1920, missions were unknown in Nagar-Haveli. There was only one parish, at Silvassa, whose Catholic population hailed almost wholly from Damaun. In the interior, there were forest posts where the forest guards used to live. It was, perhaps, for the sake of these guards that a priest from Damaun would make a tour of the principal posts known as Patelates once a year, in order to say the Mass and administer the Sacraments. As far as the *adivasis* were concerned, there was no missionary activity whatever.

About fitfy years ago a plenipotentiary administrator by the name of Capt. Lindolfo de Pinto Barbosa was sent to Nagar-Haveli. He was a good Catholic, and when during a famine, many people, unable to support their children, gave them away, he collected them in a nursery which he constructed and supported them. They were baptised and surnamed after him.

It was the first Gospel seed sown in that virgin land. Some of it germinated and some perished for the lack of those who might water it and take care of it.

There was indeed a great need of the missions in the interior of Nagar-Haveli. Years back, I had a great friend among the forest guards. In fact, he was a friend of the missions in general. He would help the missionaries whenever necessary, while some of the guards, although Christian, would show themselves indifferent. Asked the reason of this kindly attitude towards the missionaries, he burst out with great feeling: "Blessed be the day when the missionaries came to Nagar-Haveli. Were it not for them, we who live in the woods here would be like animals." In fact, when the missionaries entered the region, they had to undergo a lot of difficulties to set many of the old Catholics on the straight path by blessing their marriages and baptising their children who were already grown up.

About the year 1923 the Missionary Brothers of St. Francis of Assisi from Borivli, who had already begun missionary apostolate in the neighbouring villages of Zaroli of British India, came to Nagar-Haveli, and established themselves at Dapara and Massate, and from there they practised their apostolate in many neighbouring villages. Since the modern means of conveyance were lacking, they went about sometimes on foot, and at other times on horseback or by bullock-carts. In 1936, they took up the southern posts of Selti and Khanvel, and in 1940 that of Chinsda.

They were encouraged in this by the Bishop of Damaum, since Nagar-Haveli as well as the surrounding territory belonged to his diocese. After the extinction of the diocese of Damaum, Nagar-Haveli passed to the jurisdiction

of the Patriarch of Goa, who in 1931 sent Rev. Graciano, temporarily to Nagar-Haveli, in order to minister to the converts with the help of the Brothers. In December 1932 Fr. Joseph Albuquerque, the present Superior General of the Society, then a diocesan priest, was appointed and later on two more priests were sent to assist him. The Bishop Auxilliary of Goa, D. Manuel Ferreira da Silva, Titular Bishop of Gurza, gave all his support to the progress of the mission.

THE PILAR MISSIONARIES

As soon as the priests of the new Pilar Society made their first profession, in 1940, Fr. J. Albuquerque, who had joined the society in the meanwhile, and Fr. T. Cabral, also of the first batch, were appointed for the mission, and it was understood that the whole territory of Nagar-Haveli was to be evangelised by the Pilar Society.

In 1943, Patriarch D. Jose da Costa Nunes, gave a great push to the Mission, detaching it from the Deanery of Damaum, and erecting a new deanery at Khanvel and entrusting the whole mission to the Pilar Fathers with Fr. Albuquerque as the dean.

From that date the mission has had a new missionary life. The Society continued to send more missionaries there, who kept on penetrating ever more into the interior and opening new residential posts in different places. In 1944 they took up quarters at Khanvel, in 1946 at Chinsda, two years later at Sindonim, in 1949 at Querpum and in 1950 at Berpum. From there, they came down to Carchond in 1951, to Canuchem in 1954 and to Bildori in 1955. Finally they established their residence at Dudnim in 1958, in order to minister better to the three last named villages.

Missionary activity is being extended now to the other villages of Nagar-Haveli and to the neighbouring districts.

During the last 24 years much work has been done. The number of Christians is steadily growing. Old Christians have been consolidated in their Faith and new conquests made, and the harvest for the future is most promising. In difficult circumstances our Christians have courageously defended their Faith. This is most consoling. New churches and chapels have been built in several places: two new churches at Khanvel and at Dapara, and chapels at the other missionary posts. The new orientation given to the missionary apostolate there and the fine training imparted to our new catechists at Ranchi and Talasari are a sure guarantee of the bright prospects of this missionary area. At present, 6 priests and 3 brothers of our Society are working there. They are: Fr. Santana Sequeira, Fr. Roque Fernandes, Fr. João Pedro Menezes, Fr. Jose Anunciação Menezes, Fr. Nascimento Fernandes, Fr. R. Pio Fernandes and Brothers Felicio de Souza, Thomas Borges and Crispino Souza. They are assisted by the Franciscan Hospitaller Nuns who render them many a valuable service. This small band of

missionaries is helped by 21 catechist-masters recruited from the Christians of the place. They prepare the way for the missionaries. A special centre is run by our missionaries in Khanvel where the catechists are lodged and receive due training.

SOCIAL ACTIVITIES

Progress in the mission field depends much upon social apostolate. Since the early forties the educational and medical activities and the economical betterment of the people have been one of the main preoccupations of our missionaries.

During all these years, 22 elementary and middle schools as also arts and crafts schools have been opened. Their total strength is 350 to 400. In Khanvel, where the headquarters of our mission are located, a big middle high school has been constructed. Last year the school obtained very good results in P. S. C. final Marathi. Attached to the school there is a boarding house wherein admission is open to all and sundry without distinction of caste or creed. There are also two more boarding houses for boys, and another for girls, *Nirmala Niketan*, which is conducted by the sisters. Besides, selected students are sent to our high school at Ambernath (Bombay), for English education.

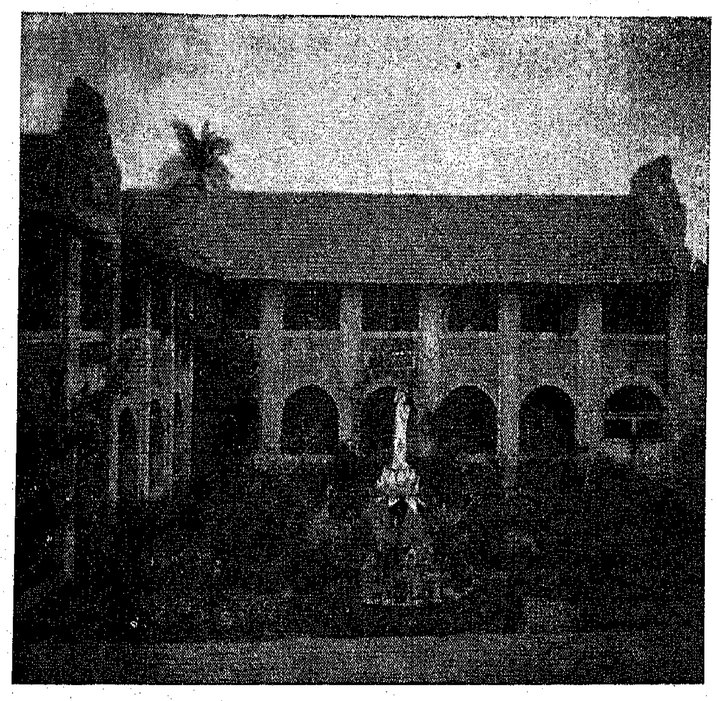
Next comes the medical amenities which contribute much to improve the sanitary conditions of the people and to dispel superstitions concerning witch- doctors. A central dispensary at Khanvel with four branches at 4 different posts attends to the medicinal needs of the population. They also operate an infirmary and a maternity clinic.

As the people are not yet self-sufficient and are consequently put to several hardships specially during the cold months, the mission has organized rice-banks and a co-operative society. A big farm run by our missionaries in Dapara on the grounds generously donated by the late Mr. Polibio Mascarenhas provide work and wages to the poor of the mission.

At present, the mission intends to extend its social activities to the whole of Nagar-Haveli, and even outside it, viz. in the two neighbouring districts of Thana and Surat.

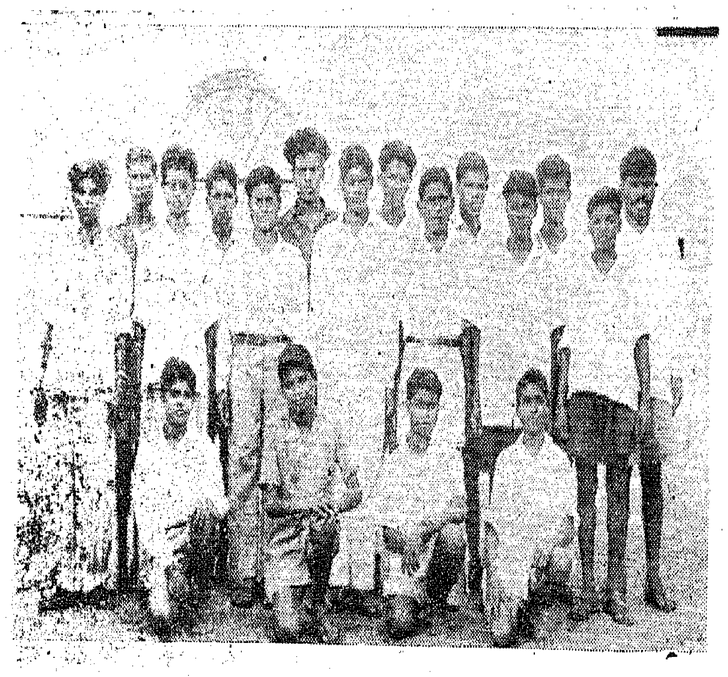
x x x x

After 24 years of patient labour, the mission is ripe for progress. The school-boys have grown up into masters and catechists. The people welcome them and the priests readily; in fact many villages are insistently asking for our priests and schools. Difficulties there will be indeed; but for the realization of their projects the missionaries count on God's unfailing Providence and on the co-operation of their benefactors and well-wishers.



The double storeyed building of the Marathi High School of our Canoel Mission

Staff and Students of the above School.



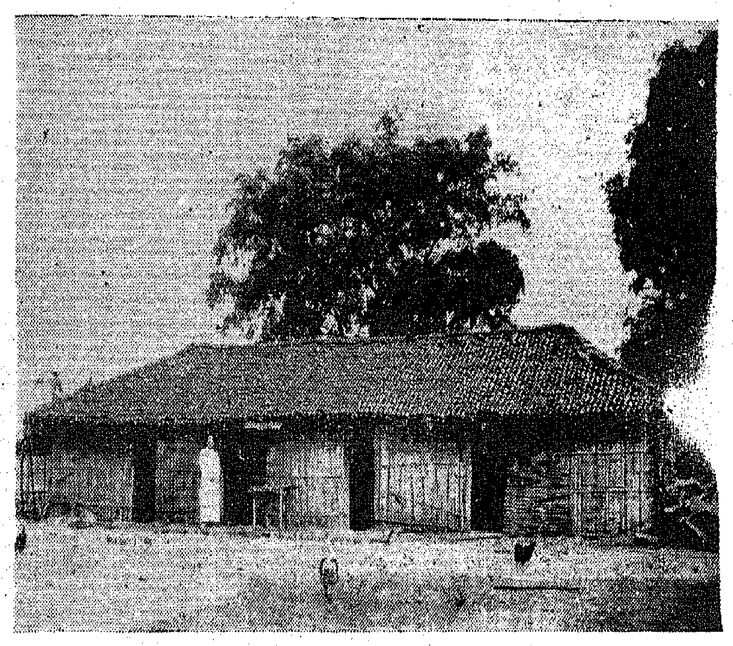
The boys of our mission-boarding school who passed their P. S. C. final Marathi last year.

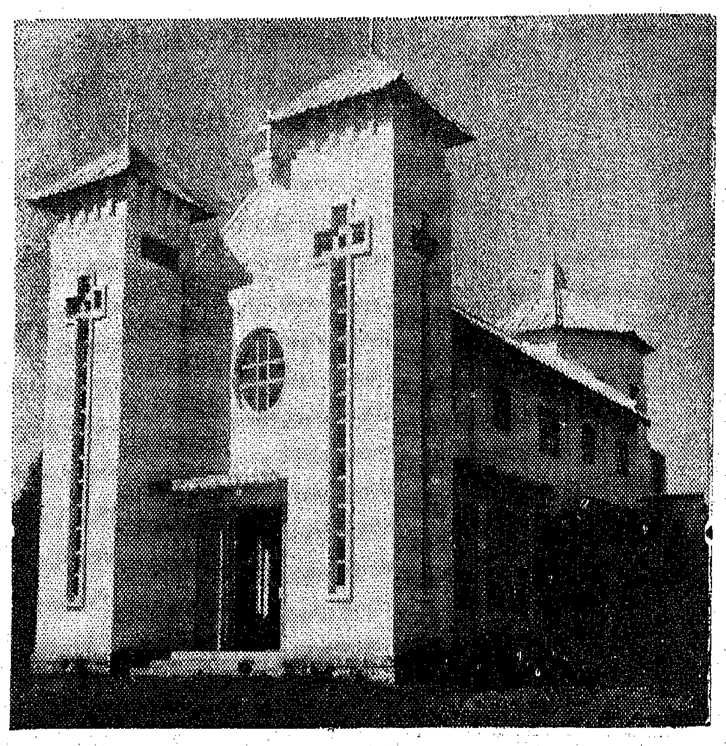
Distribution of clothes at the Social Centre of Dudnim

A catechist couple of Nagar-Haveli

The pupils of Nirmala Niketan, conducted by the Franciscan Hospitaller Sisters of Khanvel

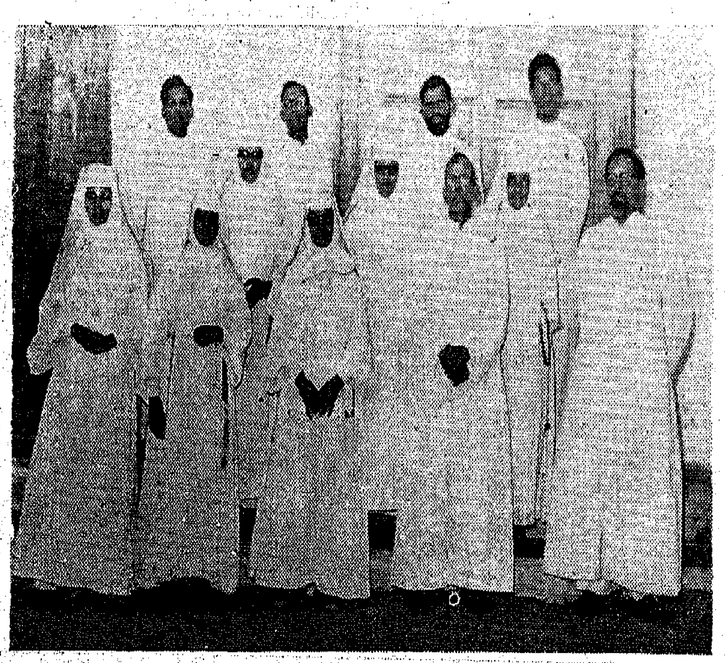
The residential quarters of our missionaries





The new Church of Dapara

Some of our missionaries of Nagar-Haveli with the Franciscan Hospitaller Nuns who render them much valuable assistance in their work



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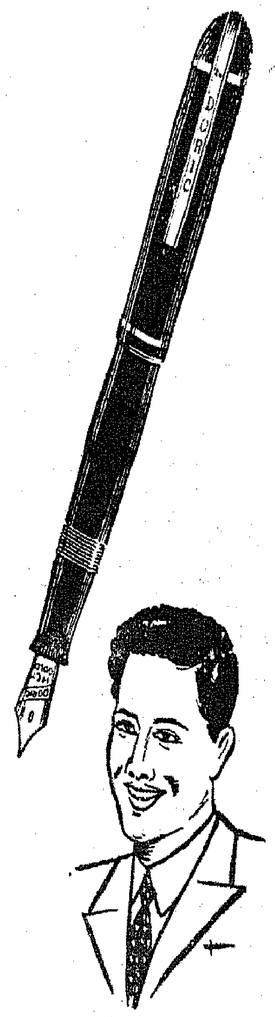

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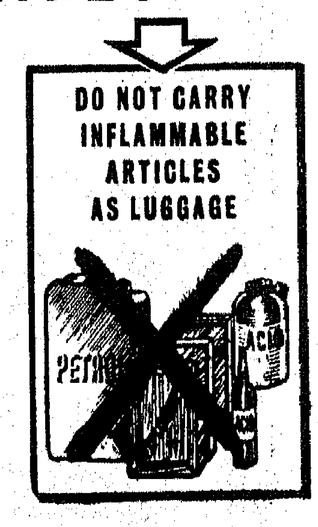

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PORTUGAL Pardilho, 17-8-1964.

Rev. Fr. Albuquerque,

Yesterday I received here, in my native village where I have come to pass some days, your esteemed letter of the 8th August, in which you tell me that the new Society of Pilar has now already completed 25 years of existence and ask of me a few words of remembrance.

Your letter revived in me memories of Goa which I hold very dear, and which begin right from those happy times when you were working for the people of Nagar-Haveli. I remember my two pastoral visits to the place, when I had the opportunity of administering Confirmation to many people and seeing with my own eyes your charity, which sought to appease their hunger of body and also of the soul.

This was in 1933 and thereafter. Later, in 1939, the last year I spent in Goa, I assisted at the inaugural act of the creation of the new Society of Pilar, which was born anew with a few members of the old Society, founded by Rev. Fr. Bento Martins, and with some other new ones. I remember Fr. Rosario Gomes, who worked for many years in Kanara, Fr. Barreto, whom I came to know as professor of the Rachol Seminary, the young Fathers Conceição Menino Rodrigues and Teodolindo Cabral, Fr. Siqueira and the two Auxiliary Brothers, Paixão Lacerda who was a good catechist, and Mascarenhas. And among the Fathers were you too, my dear Fr. Albuquerque.

I give many thanks to God at the knowledge that the Society has grown and made good progress, and that it now has as members 63 Fathers, 27 auxiliary brothers, who, when they are well trained, prove to be a very important factor, and 75 scholastics.

I know that you are working not only in Goa, but also in the dioceses of Bombay, Simla, and even in distant lands in the Bay of Bengal.

May God help you, and fill you with His spirit, dear Fathers of the Pilar Society, so that you may do much good in the Vineyard of the Lord. The Holy Church is essentially missionary : let us go, all of us, to work with great love of God and of our neighbour.

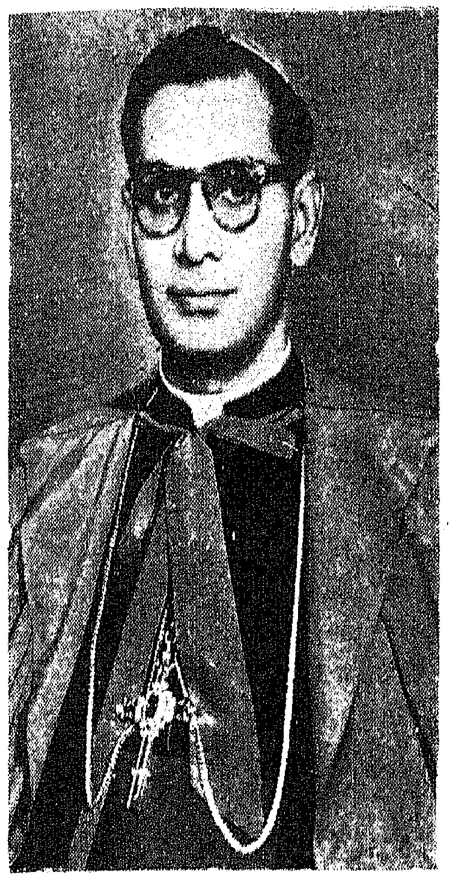
If you permit me, I will say that it is absolutely necessary for all and always to use the means of sanctification the Lord has placed in our hands : prayer, sacraments and the spirit of sacrifice.

We should try to be saints if we want to sanctify others.

May Christ's charity inflame your hearts always.

Yours most devotedly,

† *Manuel Maria Ferreira da Silva*
(formerly Bishop of Gurza)



Twenty-five years ago, I assisted at the recasting of the Pilar Society into apostolic moulds; and I felt the spirit of big and lasting things hover over that handful of ardent and enlightened priests who were venturing upon the enterprise.

And because I have lived with some of them the intense and auspicious hours of seminary life, the Jubilee commemoration of the renewed Pilar Society has for me the colour of a family feast. Neither time nor space can, therefore, diminish the warmth and fellowship with which I wish to participate in it.

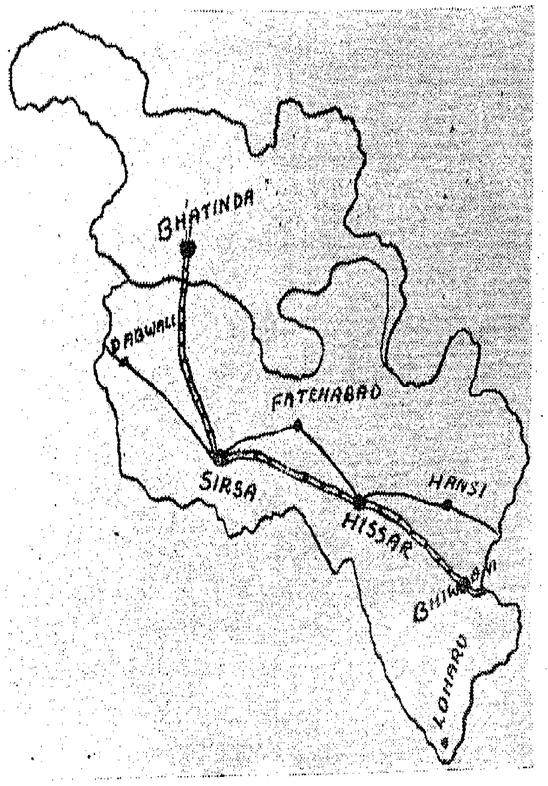
To one, whom the strange ways of Divine Providence have appointed to assume the responsibilities of the government of a preeminently missionary diocese, the extraordinary blossoming of Pilar, with its priests, brothers, scholastics and seminarians, all bent on winning souls for Christ, and with its manifold institutions of formative and evangelizing character, offers a motive of deep personal satisfaction.

And the news that more and more responsibilities are being placed on Pilar, which I consider as the best expression of the Goan missionary soul to-day, fills me with pride and satisfaction.

May the twenty-five years of joy, sorrow and glory, which are now completed, offer inspiration for new missionary initiatives and may the Society find in its Patron special protection in this grave and decisive hour for the fate of the Church in the East.

Sa de Bandeira, 18th June 1954.

† *Altino Ribeiro de Santana*
Bishop of Sá de Bandeira (**Angola**)



SIRSA MISSION

SIRSA is the largest of the five Tashils of the Hissar District on the eastern side of the Punjab. Extending over a total ara of 1,642 sq. miles, the territory is divided into 324 villages and has a population of 370.485 souls.

The area as a whole has an average annual rainfall of less than 9 inches and, therefore, irrigation by canal waters becomes absolutely necessary. But the land is fertile and yields two main crops a year: in summer jowar, bhajra, rice and cotton, and in winter wheat, gram, barley and mustard seed.

The climate varies between the extremes. It is extremely hot in the summer months from mid-April till August. Then the rains start, but there are no continuous showers as in the coastal regions of India. Thanks to these rains, the September climate is quite mild and pleasant. The cold, which is indeed severe, begins to set in by the middle of October and stays till the end of January. The months of February and March are the most pleasant months of the year.

Main access to the territory from outside the district is offered by the railway line running from Delhi to Fazilka and passing through the tashil, and by the main road connecting Delhi. In the district itself there are several roads cutting through vast plots of cultivated land. The footpaths along the water canals too offer easy access to some points of the district. All the

modern means of communication, buses, cars, scooters and cycles, are available: but they fail to be of use in several places due to loose, sandy soil; then the ubiquitous camel comes to the rescue.

Population

The population is composed mainly of Hindus and Sikhs.

The former are divided into castes and subcastes: agrawal, brahama, rajput, gujar, chamar, dmah, mali, kumar, arodde, khatri, komoh and bajigar. To the last four belong the refugees from West Pakistan, settled in Sirsa after the partition of India.

The Sikhs constitute more or less one fourth of the population. They too have their divisions, according as they are followers of one Guru (Master) or another. The main groups are those of the Panths, Namdaris and Mozbis.

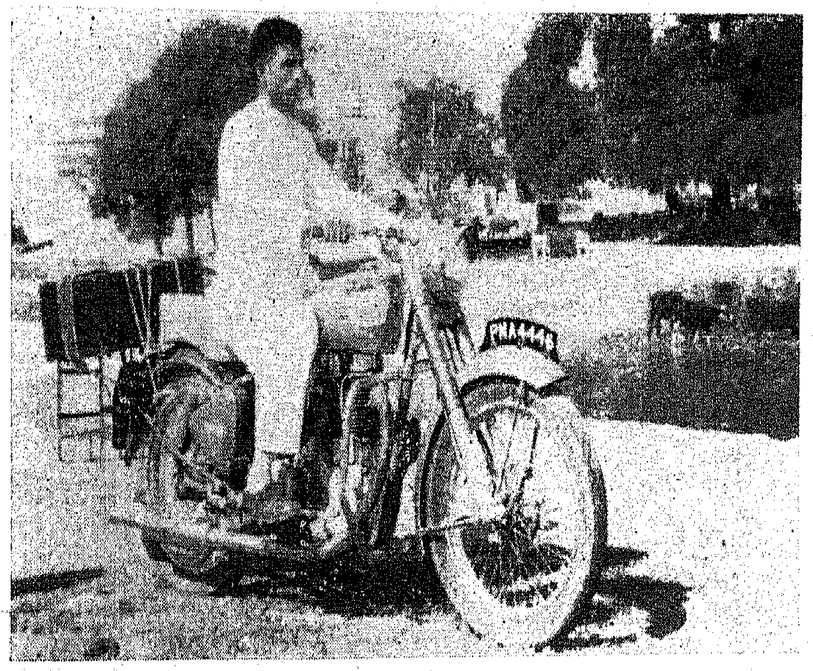
Christians form a small minority and it is made up mainly of converts from the most inferior classes. As such, they are all poor and illiterate. Even where there are free Government schools, the number of harijan children attending them is very small, and these too are almost all of them Hindus and Sikhs. Domestic work and contempt and disregard shown towards them by most of the teachers who come from the higher ranks are some of the reasons that keep the harijan children away from school. Nevertheless the parents are keen in providing them with good education. All the land is owned by the Hindus and Sikhs. The Christians are mainly field labourers and sometimes they wander from place to place, but within the district, in search of work.

The languages spoken are Punjabi, Hindustani, and Urdu; of these the most common is Punjabi, whose dialects vary at every 15 to 20 miles. In the schools, however, classical Punjabi is taught, along with Hindi and English.

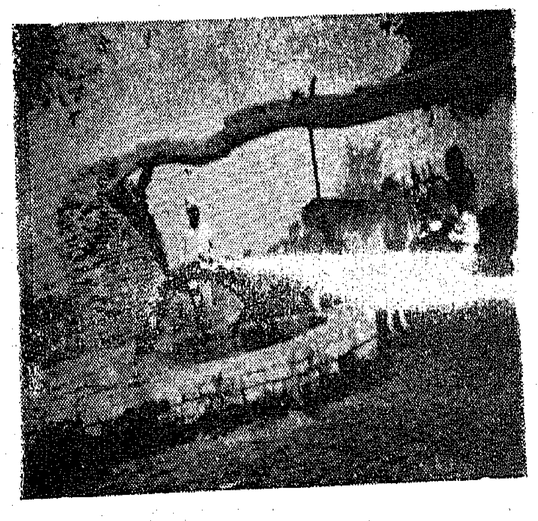
Missionary Work

The Sirsa mission ecclesiatically belongs to the diocese of Simla (now Simla-Chandigarh), which is governed by Bishop John Burke. It was committed to our Society in January 1961. One of our priests, Fr. Assunçao de Sousa, exercised his ministry there once for a period of about two years: but the mission was then cared for directly by the Bishop, and the Society had no responsibility in the matter. Today the Society has four priests and an auxiliary brother working there namely, Fr. Mariano Pereira, Fr. Marden Pereira, Fr. Anselmo de Sá, Fr. Peter Mathias and Bro. Lourenço Ferandes.

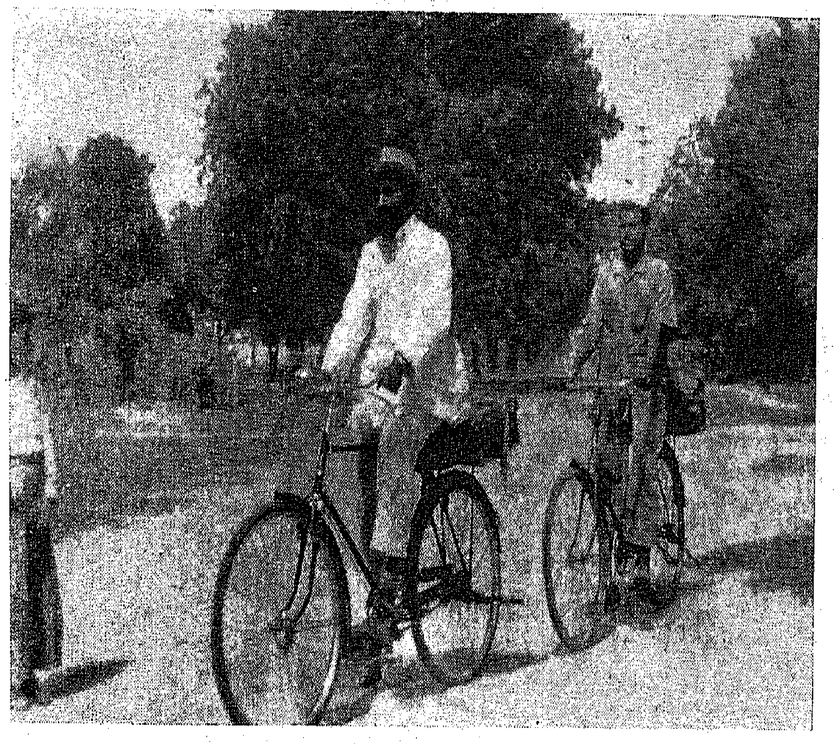
The missionaries reside in a house belonging to the Railway Company. Religious services are held in one of the rooms; while an adjoining house serves as kitchen and servants' quarters. The mission has recently acquired $13^1/_2$ acres of land where they intend to build a church, orphanage and



Fr. Anselmo D' Sá on the way to a distant mission post with his portable altar at the back

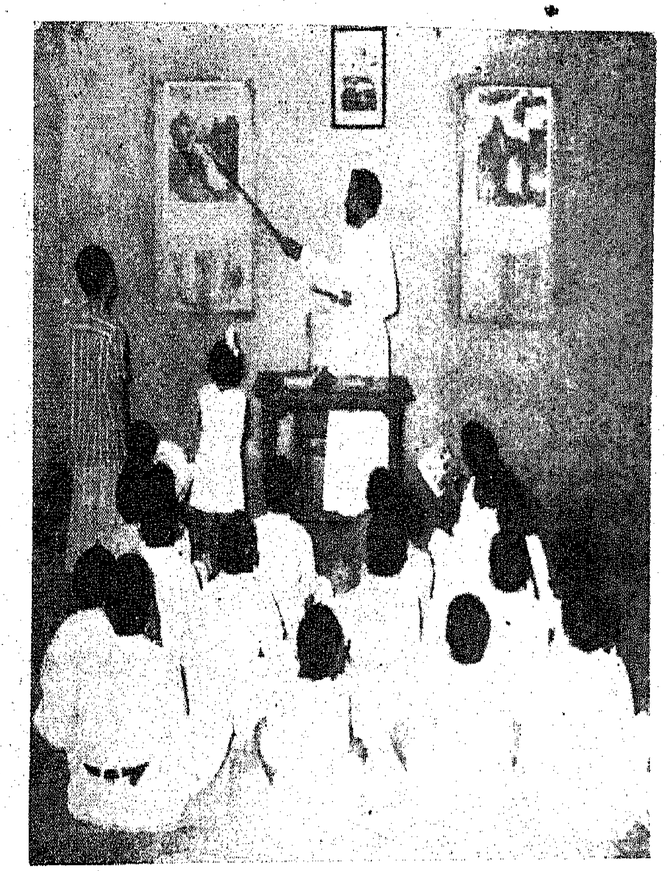


To draw water for irrigation is one of the chores of the bullock in the Punjab. The canal waters do not reach everywhere, then the peasant's only solution is the well.

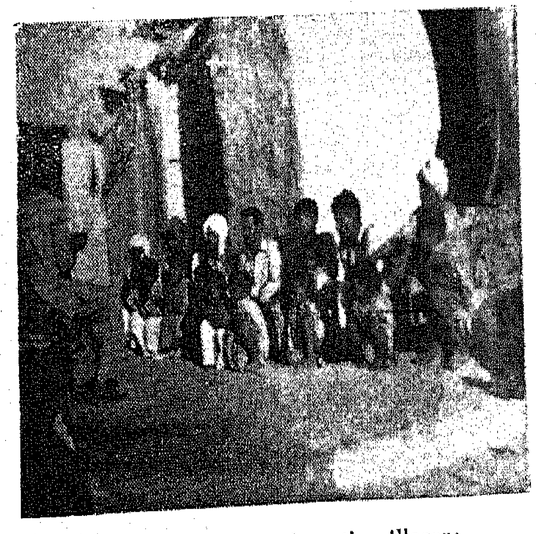


Fr. Mariano Pereira, Superior of the Sirsa Mission, making the rounds in company with the Catechist

Teaching the Gospel ....

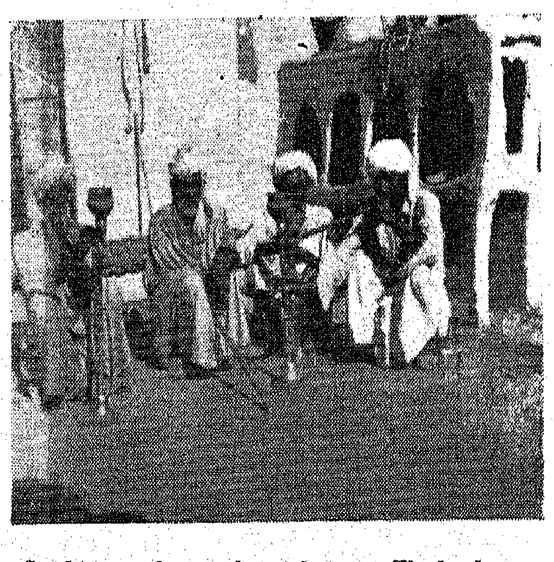


Fr. Peter Mathias conducting a catechism class

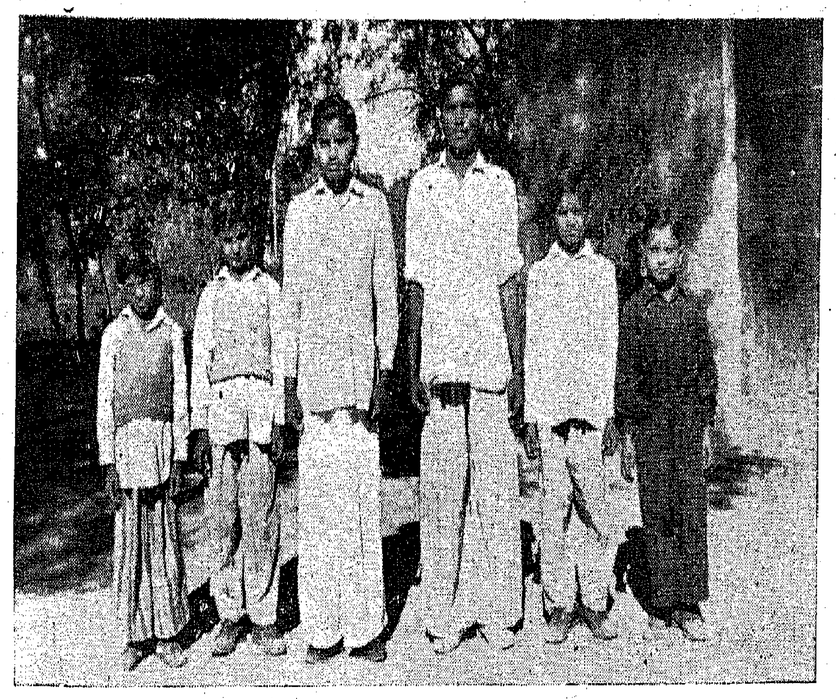


The Good News taught to the villagers by the catechist.

Our mission boys turn cotton pickers for a while

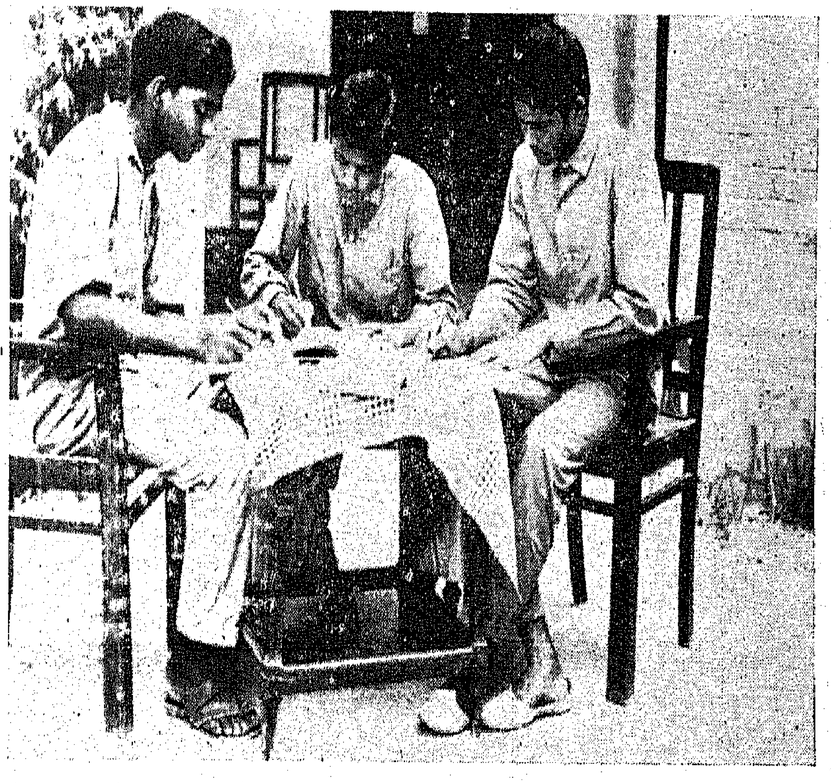


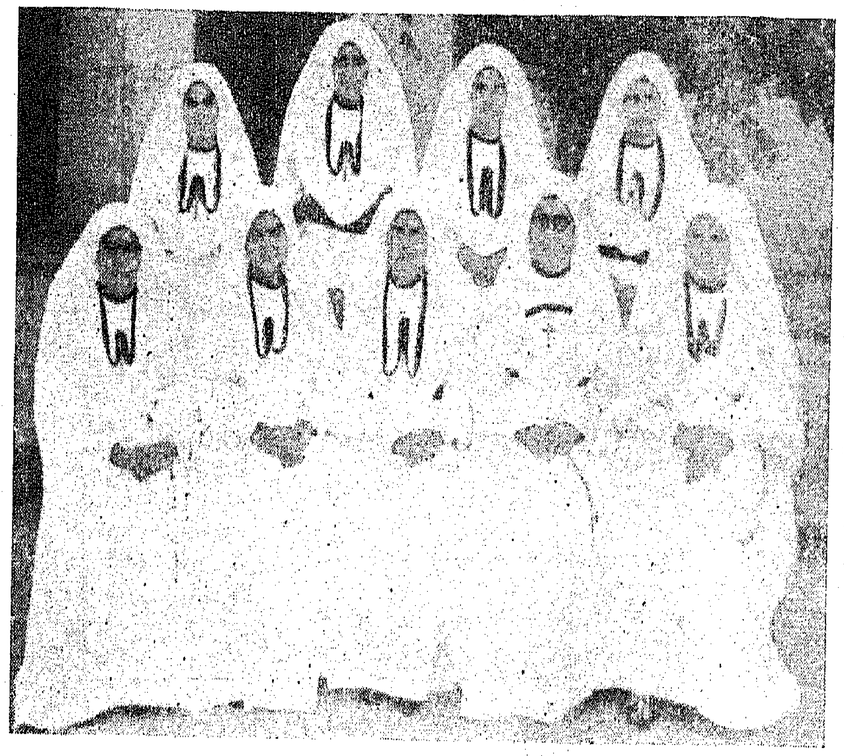
Smoking can be a real social event. The hooka goes round and round as friends come together for a chit-chat after the hard day's labours.



A batch of the first students of the Mission

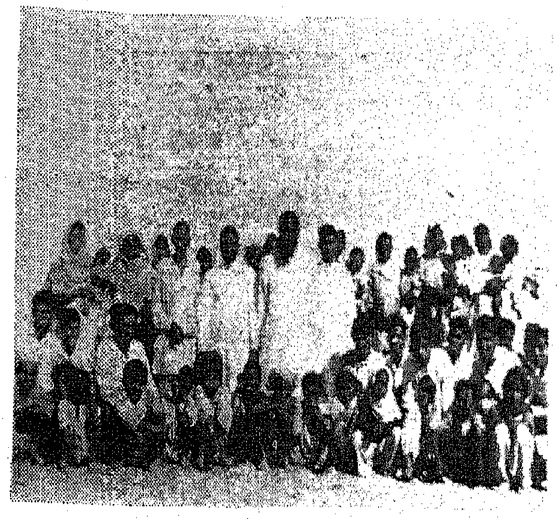
Students of our mission boarding school





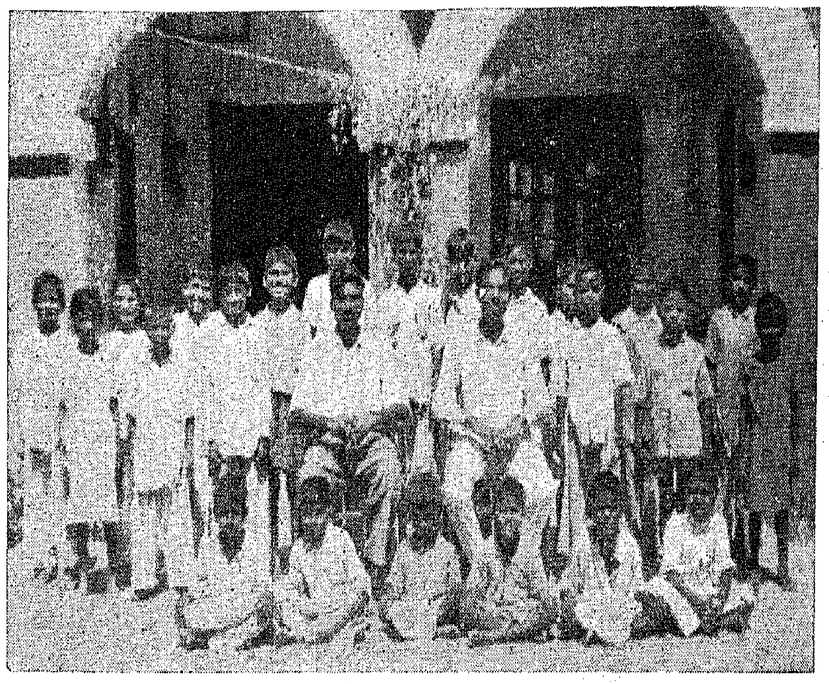
Sisters working at Bhatinda

Visiting Pilar Fathers entusiastically received by the people of the village of Jordnali



A group of our Seminarians with their Director in the Sirsa Mission.

For the average Indian peasant, the modern inventions are as good as non-existent. His motive power lies in the bullock and his own muscles do the rest.



Staff and students of our mission school

The ubiquitous camel comes to the rescue of our missionaries.

school for the poor children of the mission. The orphanage and school alone are estimated to cost three lakhs of rupees.

Other things too are needed for the development of the mission: trade schools, dispensaries, farming cooperatives, erection of a farm to help support the orphans, etc.

Catholics of the mission number about 1500 and they are dispersed in eighty villages, lying from 4 to 31 miles from the mission centre. In spiritual life, too they are not very strong. One of the cause is the lack of good catechists who may be really interested in apostolic work among the people. And the existing ones themselves are so few — only 5 — compared to the number of villages to be attended to. Besides, many of the villages are not easily accessible and consequently the missionary is not able to hold a regular check on the catechists to see if they are doing their job well.

In the family circle hardly any devotions are practised. Some of the Christians hold superstitious beliefs and see no harm in approaching a witch-doctor in any kind of adversity. But they also have their good points. Hospitality is one the characteristic traits of the people of the region. The missionary is always given a good welcome and all his needs are willingly attended to. Although he is often regarded more as an officer who can be serviceable to them to protect them from the Zamindars, than as a father who must attend mainly to their spiritual needs, his religious dignity is recognised and respected not only by the Christians but by non-Christians as well. This is one of the encouraging features of the mission and offers good hopes for the future of the apostolate.

Recently, at the instance of the Bishop of the diocese, our missionaries opened another post in the neighbouring district of Bhatinda. The new residential post opened is situated in the town of Bhatinda which has a more cultured milieu. It is His Lordship's desire that we take under our charge the whole area of the two districts of Hissar and Bhatinda, comprising altogether about 2000 villages. Although it is not possible for us to accept this offer just now, we hope to do it in the near future when more missionaries will be forthcoming from our Mission Seminary.

Dear Father Albuquerque,

It is a pleasure to hear of the wonderful progress your Society has made in the short time of 25 years and the great promise it gives for the future. May the good Lord continue to bless you!

It is good to hear the Propaganda has entrusted you with a mission territory. I hope evangelization will take the first place in your aims in spirit and in practice.

With every good wish on the occasion of the Silver Jubilee of the re-organization of your Society.

I am yours devotedly in Dno.

† F. Simons

Bishop of Indore

PILAR SOCIETY

in AMBARNATH and BOMBAY

THE ever increasing missionary activities of our Society in India called for a house urgently in Bombay. The medical treatment for the missionaries and their christians and an adequate training in arts and trades for our mission boys were the main reasons behind the project.

A small apartment was, therefore, taken on rent in 1949 to serve as residence for our ailing missionaries. This apartment continued to be our Bombay headquarters until 1951, when His Eminence Card. Gracias entrusted us with the pastoral ministry of Ambarnath, a missionary parish situated near Kalyan in the Thana district.

AMBARNATH

Thirty years back, Ambarnath was a criminal colony, but lately it has become a flourishing industrial centre, and has been drawing people from all over India. When the parish was entrusted to us, it had a population of about 30,000 out of whom not more than 600 were Catholics, and there were only 2 factories, the Ordnance Factory and the Wimco Match Factory. Now the place presents a completely new picture. A number of refugees from Pakistan have settled down at Ambarnath, many new factories have been opened and the population has shot up to over 50,000, while the number of Catholics has nearly trebled, thanks mainly to new arrivals from other parts of India.

In 1951, there was neither a Church nor a Catholic School. The Fathers dwelt in a rented room and said Mass on Sundays and other days in this residence or in a factory hall or in a classroom of the local school. Some months later, a plot was acquired and a building constructed to serve as premises for the Fatima High School which had been opened in the meanwhile and was functioning in rented rooms. In the beginning, the school had about 300 students, but now they number almost 1500, of whom more than two thirds are non-Catholics. The school sent up its first batch of students for S. S. C. in 1960, and obtained 100% results. This achievement was repeated in 1963, while the results of the other years have not been much less brilliant. Much credit for this performance is due to Fr. Avito Almeida of the diocesan clergy, who served the school till last year and is now doing his further studies in the U. S. A.

The parishioners of Ambarnath do not have a Church yet. Religious services are for the moment held on the school premises; but the Church is under construction and will be finished in a few months' time.

Missionary work has been successfully accomplished among the natives of the place and a housing colony started. At present three of our priests are workong there: Fr. Tomé Moniz, Fr. Cipriano Ferrão and Fr. Ismael Frias Pint.

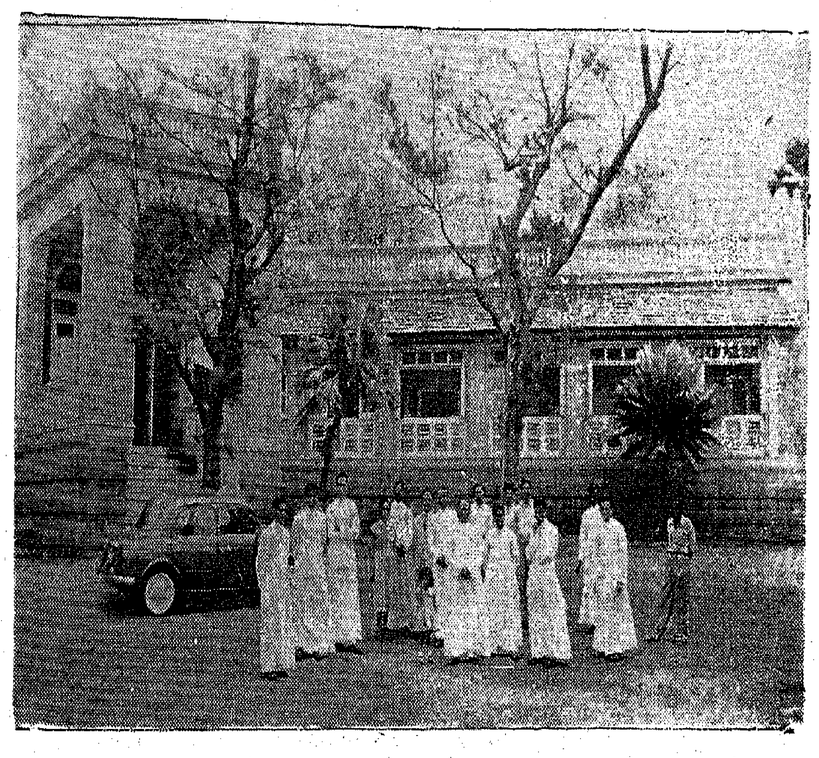
FR. AGNEL ASHRAM

As Ambarnath lies 34 miles away from Bombay it was unsuitable for the purposes which called for a house in the city. So in 1957 a large house was taken on rent in Bandra and was given the name of Fr. Agnel Ashram. It became a popular centre of pilgrimage of the devotees of Fr. Agnel de Souza. It was inaugurated by the then Chief Minister of Maharashtra, Shri Y. B. Chavan, now Defence Minister.

In the meantime intensive search was being made to find suitable premises. After exhaustive efforts in the crowded city, Fr. C. Rodrigues discovered a plot with two big buildings offered on favourable terms. It was purchased for three lakhs which, thank God, were paid up in a comparatively short space of time from donations from our generous benefactors and devotees of Fr. Agnel. The new Ashram was blessed by the Internuncio, Mgr. R. Knox in the presence of His Eminence Card. Gracias and prominent laymen of Bombay. Hundreds of Fr. Agnel's clients now assemble there each Sunday to ask for his powerful intercession in their needs and to render thanks for the favours received.

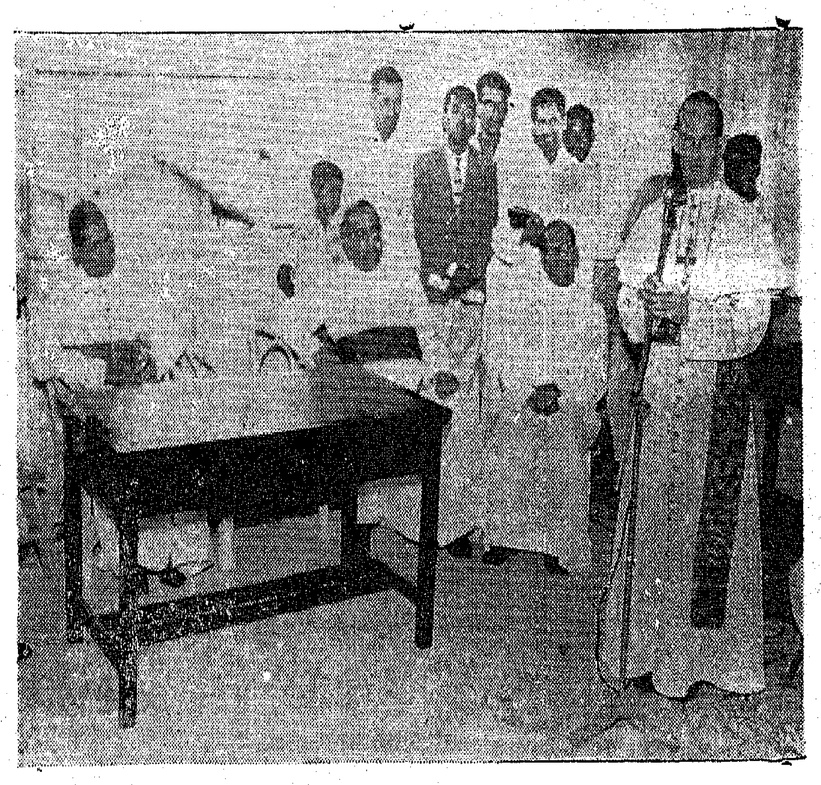
Besides being the centre of private devotion to Fr. Agnel, the Ashram also conducts charitable and educational activities. A Bal Bhuvan (orphanage) was started in one of the houses, now accommodating 100 boys, irrespectve of cast or creed. A huge building has just been erected for the Technical High School which is functioning there and it is being equipped with modern machinery. This big project is estimated to cost at least 10 lakhs of rupees, of which MISEREOR has contributed 3 lakhs. It is hoped that eventually the Technical School will become a Polytechnical Institute.

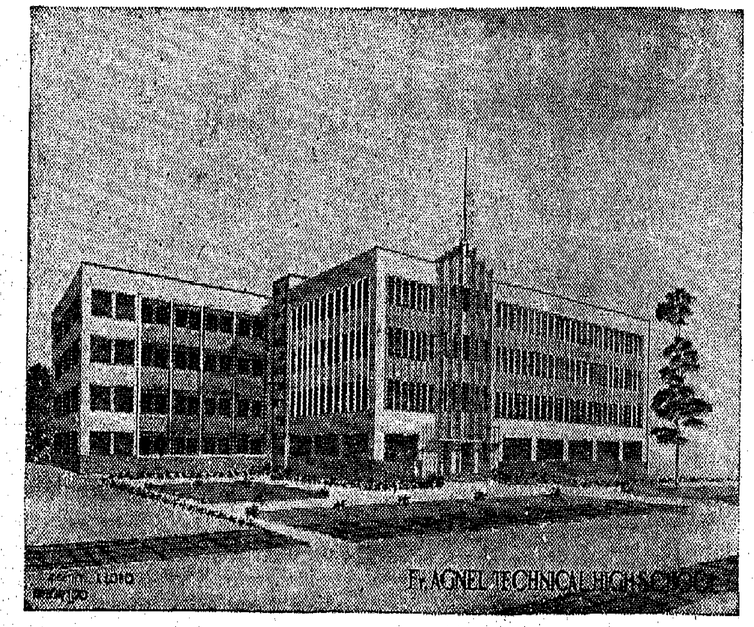
Although it is hardly three years since the School began, it already has 800 students. Last year a hostel for students was also opened. Besides fulfilling a much felt need for the Bombay youth, the Institute will serve the main purpose for which it has been conceived: to impart technical education to the boys from our missions. The many activities of the Ashram are carried by 5 priests and 5 brothers and 2 scholastics. They are: Fr. Conceição Rodrigues, Fr. Ovidio Cunha Fr. Bessa Noronha, Fr. Antonio Gomes, Fr. Lulu Menezes and Brothers Menino Carvalho, Francis Fernandes, Paixão Lacerda, Peter Mascarenhas, Pacheco and Scholastics Justiniano Gonsalves and Paulo Vaz.



A view of Fr. Agnel Ashram

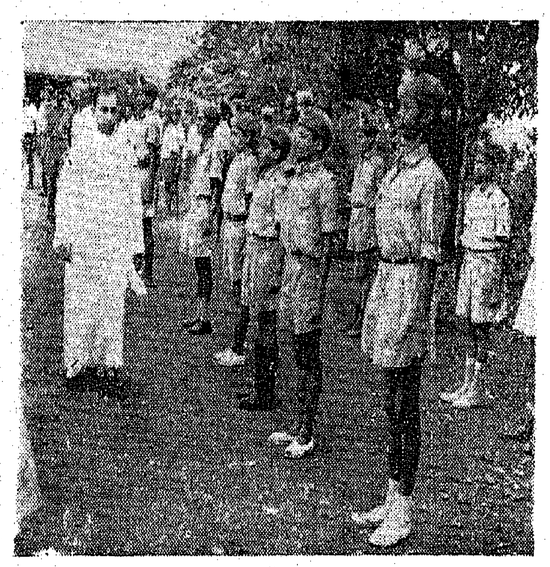
The Internuncio addressing the gathering after the blessing of the Ashram





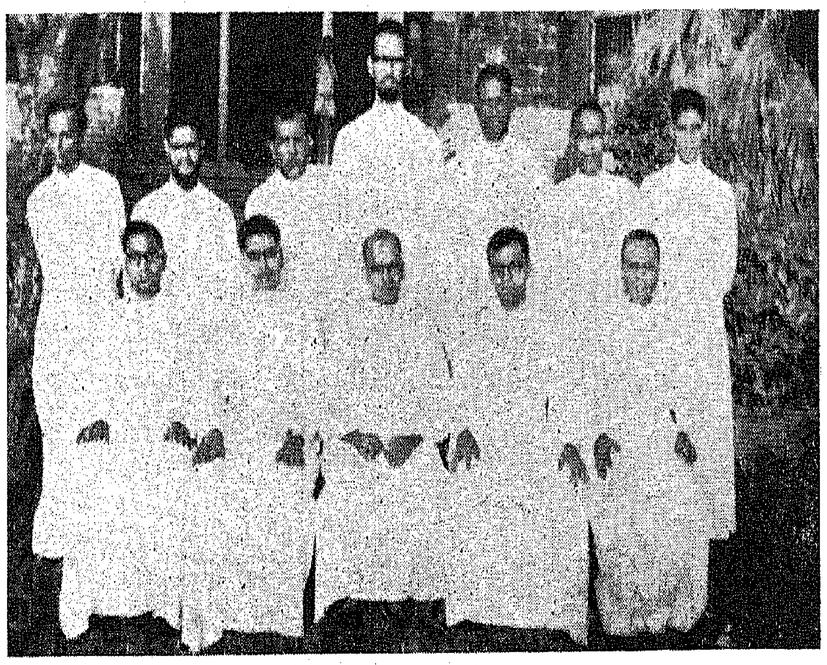
Fr. Agnel Technical High School.

Fr. Agnel Bal-Bhuvan.



The Principal reviewing the scouts of the Fatima High School, Ambernath.

A scene from the Annual Concert staged by the students of Fatima School



Personnel engaged in Fr. Agnel Ashram activities :

SEATING : *From left to right* : Fr. António Sá; Fr. Ouvidio Cunha; Fr. Conceição Rodrigues, *Regional Superior of Bombay & Ambernath*; Fr. Basilio Fernandes, Fr. António Gomes.

STANDING : Scholastic Justiniano Gonsalves, Bro. Francis Fernandes, Bro. Paixão Lacerda, Fr. Lulu Menezes, Bro. Peter Mascarenhas, Bro. Pacheco, Scholastic António Paulo Vás

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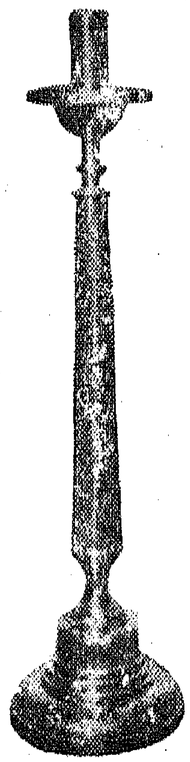

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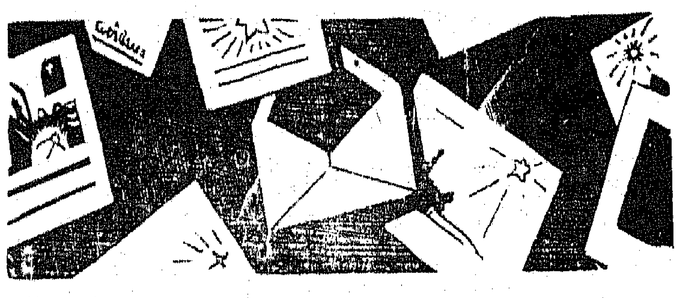

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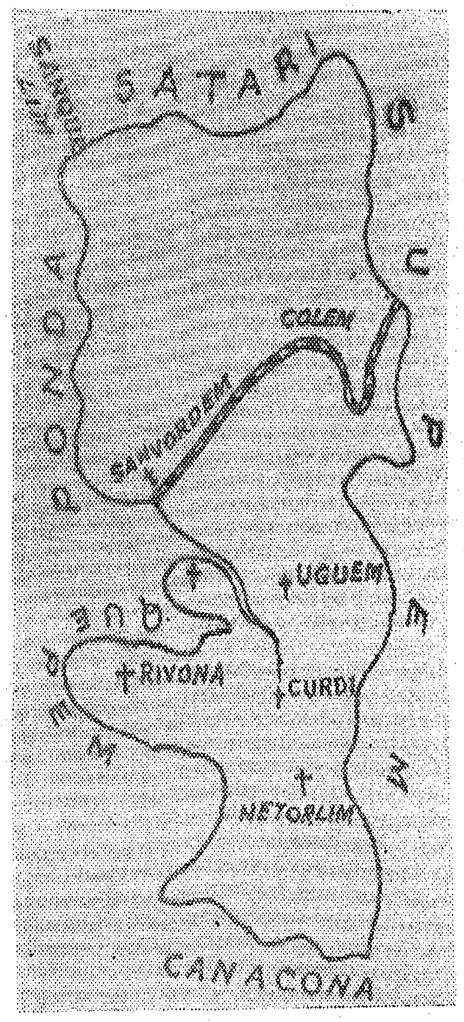


THE MISSION OF SANGUEM

NEARER home, less than fifty miles away as the crow flies, lies our Sanguem Mission. Sanguem is the largest of the eleven districts into which Goa is divided. In fact, it occupies an area of 342 square miles, which is almost one fourth of the surface of the whole of Goa. It is a picturesque region, with its mountains and thick woods, with its sparkling streams and glassy ponds. The most picturesque spot of all is the famous 1,980 ft. high Dudsagar Waterfall, which is one of the chief attractions of Goa. The Fall lies just by the side of the railway track, and one can have a perfect view of it as one travels up or down by train.

Lately, with the discovery of a rich mineral ore about a decade ago, Sanguem became the headquarters of the mining industry in Goa. Consequenly, there have been some rapid changes in the life of the people of the region. Although it is not right to say that the place has become industrialized, yet it is too true that the ready and relatively easy cash obtainable through work in

the mines allured many labourers away from their fields and cattle. Nevertheless, farming still remains the chief occupation of the people of Sanguem and its thick forests form one of the chief sources of Goa's finest timber.

Sanguem is situated in the Novas Conquistas and consequently it is a predominantly Hindu region, as far as religion is concerned. Out of a total population of 35,000, the Catholics number less than 7,000.

The Mission of Sanguem was entrusted to us by the Patriarch of Goa in 1951. Even in older times, i. e. before the reorganization, the Fathers of the old Pilar Society had worked there. Fr. Agnel himself had been Parish Priest at Sanvordem, which, at that time, was the chief parish of the district. But when the membership of the Society began to decrease, it became impossible for it to spare any priests for the Mission, which consequently had to pass back to the secular clergy.

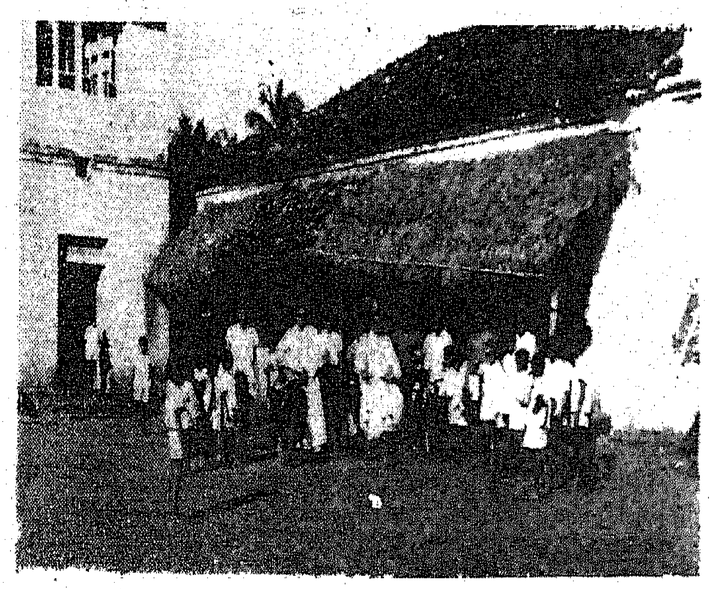
Of old, Sanguem ecclesiastically came under the deanery of Quepem; but in 1951, a new deanery was erected with its headquarters at Sanguem. Now, the deanery of Sanguem consists of 5 parishes, 4 residential posts and five non-residential stations. The parishes, are Sanguem, Sanvordem, Rivona, Colem and Dabal, of which the first two are cared for by our Fathers while the last two are in charge of the secular clergy. The missionary residences are stationed at Netorlim, Curdi, Uguem and Molcornem.

Missionary apostolate in Goa is an extremely difficult job and humanly speaking, does not offer very good prospects. Sanguem is no exception. However, our missionaries are working hard to keep the faith of the few Catholics burning bright, and to present it to the non-Christians mainly through social work.

One of the chief activities in the Mission is educational. The Mission conducts two English High Schools and nine Middle and Primary Schools. One of the High Schools is the Guardian Angel High School of Sanvordem, the main town of the whole district. The school was first conducted by the secular clergy, and was handed over to us in the early fifties. For the last four years it has been obtaining 100% results at the public examinations and last April it had the distinction of sending up a candidate who stood first among all the Goan students, securing 79% of the total number of marks. The present strength of the school is 900. The other High School is located at Sanguem. It is conducting only 10 classes at the moment, but within a year it will be a full fledged school with due recognition and all the 11 classes. It has 300 students on its rolls and is housed in a new building.

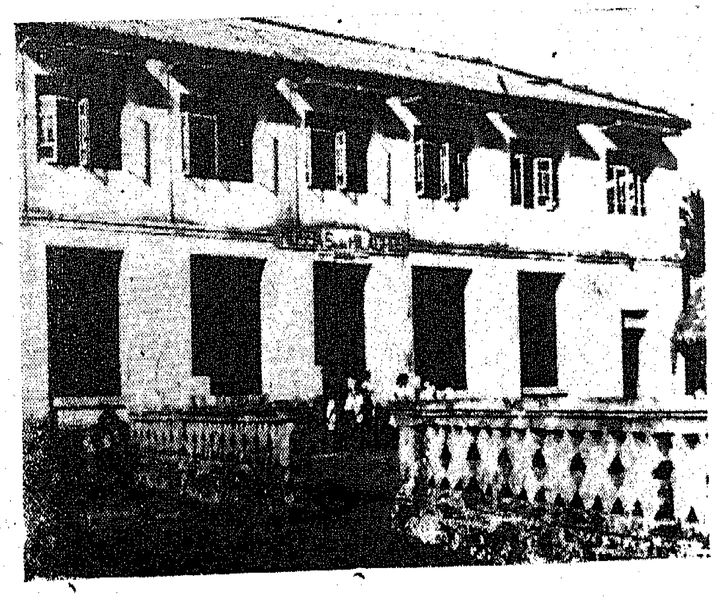
The following is a short inventory of the constructions which our missionaries of Sanguem have raised during the last 13 years that they have been working there: at the Centre, 2 schools and a chapel; at Curdi, a residence with a school and orphanage attached to it; at Sanvordem, enlargement of the

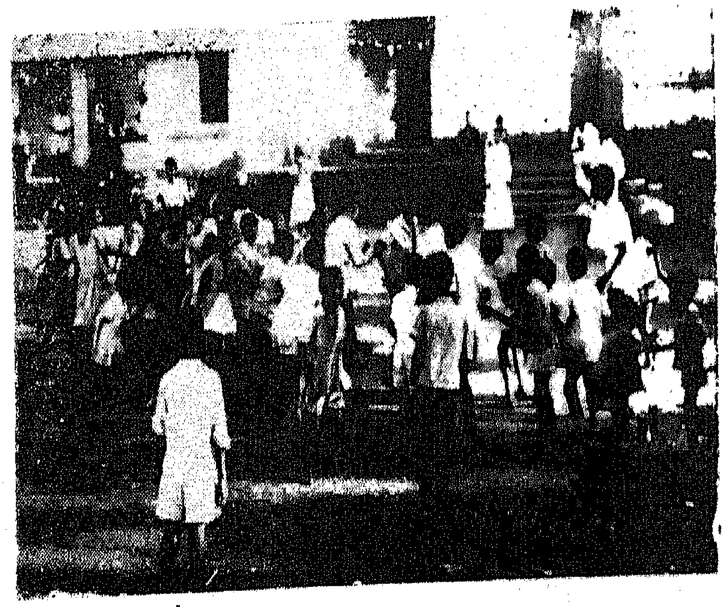
(to page 63)



Our missionaries starting their missionary tour

Our Lady of Miracles High School



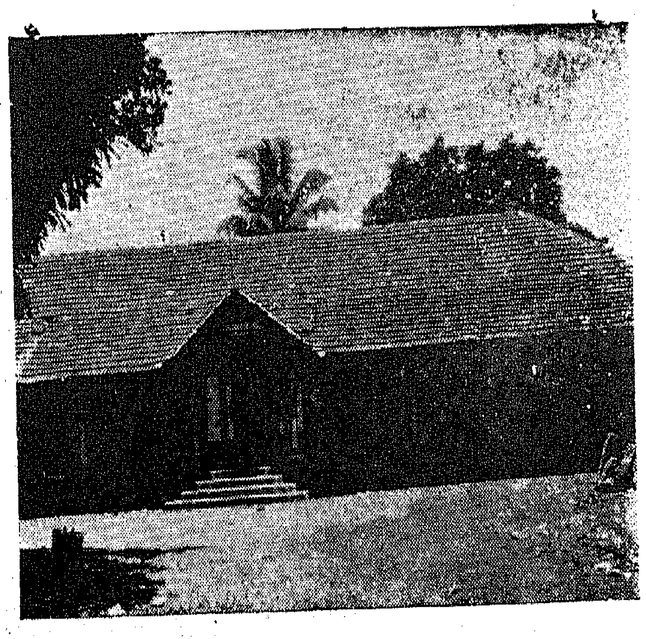


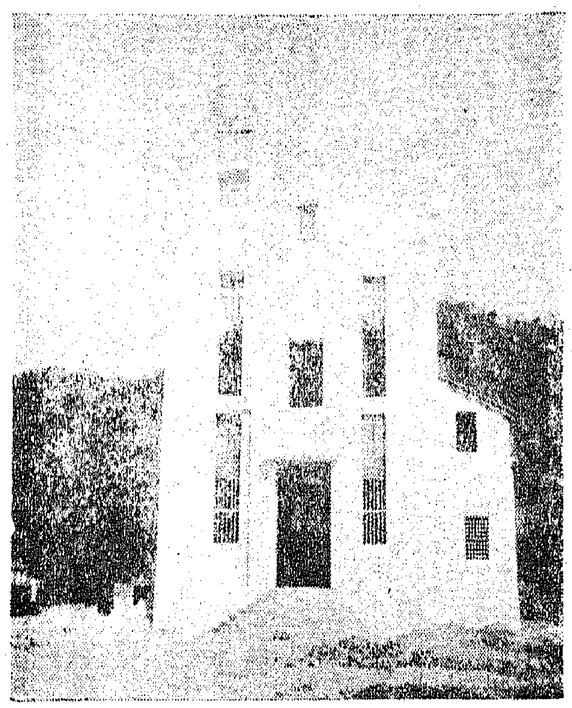
School children at play

A typical hut of the poor people living in our Sanguem Mission. It is covered with straw and has a lone opening to serve as an entrance. There is no separation inside the house.

One of our Fathers chatting with the village children.

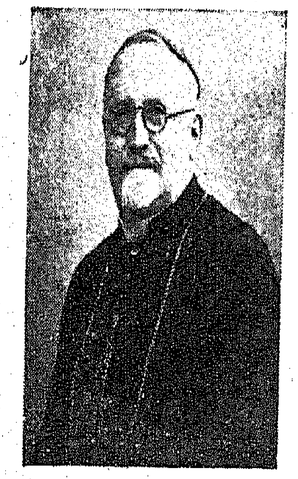
Guardian Angel High School





The New Church of Rivona

The Primary School of Zambaulim



On the occasion of the 25th anniversary of its re-organization I offer to the Society of St. Francis Xavier of Pilar my warmest congratulations, and call God's choicest blessings on its Superior, its members and all their works.

† Baud

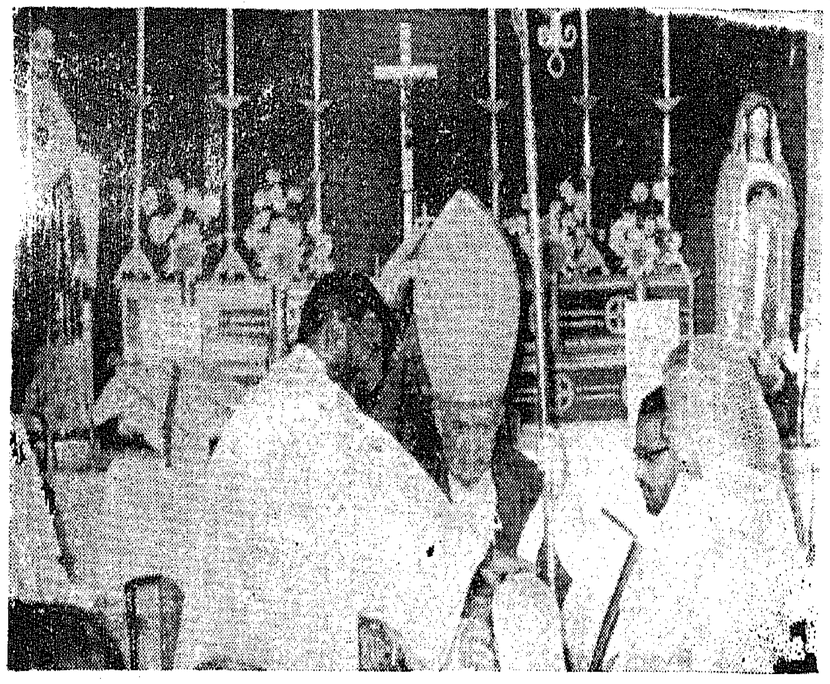
Bishop of Visakhapatnam

18th May 1964

The Mission of Sanguem (*From page 62*

Guardian Angel High School and the Parish Church; at Netorlim, a chapel and a school; at Rivona, a school and a new Church. Besides, our Fathers at Sanvordem conduct a Social Centre, where articles of essential commodities and free medical attention as well as medicines are made available to the indigent.

The missionary, social and educational activities of the mission are carried out by our 12 priests and 2 auxiliary lay-brothers who are Fr. Francisco Sequeira, Fr. Teodolindo Cabral, Fr. Cirilo Pereira, Fr. Gervasio Pinto Fr. Gustavo Alvares, Fr. Menino Almeida,Fr. Vicente Fernandes, Fr. Esperdião Gonsalves, Fr. Filomeno Costa Fr. Crisostomo D'Souza Fr. Cirilo Mendes, Fr. M. T. Anthony and Brothers Paul Dias and Inacio Souza.



BISHOP'S HOUSE
Eaglemount
Simla 2.

It gives me great pleasure to felicitate the good Fathers of Pilar on the occasion of the Silver Jubilee of their foundation. God has blessed the diocese of Simla by their presence in two large Mission Stations at Sirsa and Bhatinda where they are accomplishing wonderful work under the spiritual aegis of Father Agnel of holy memory. Preparations are afoot to introduce the process for his beatification which we pray may not be long forthcoming.

† *John*
Bishop of Simla

PONTIFICIUM OPUS A S. APETRO APOSTOLO PRO CLERO INDIGENA CONSILIUM GENERALE

PROPAGANDA FIDE
ROMA
Port. N. 1295 64

Rome, September 8, 1964.

Dear Father General,

The year 1964 marks the twenty-fifth anniversary of active ministry that the members of your congregation have dedicated to the Missions in Goa and in India.

Having known the Society of St. Francis Xavier for so many years now, I recall the humerous apostolic labours of its missionaries, its conversions of many to Christianity, its construction of churches, chapels, high schools, retreat house, and orphanage, as well as the founding of a minor and major seminary. These noteworthy accomplishments will remain as the results of the sacrifices, prayers, and organization of the early missionaries and a stimulus to the missionaries to come.

The growth of priests from six in 1939 to sixty-three in 1964 is a sign of God's blessing upon the work of your priests in Goa and India. May they be even more plentiful in the next twenty-five years!

In extending my sincerest congratulations to you, Father General, and to the members of the Society of St. Francis Xavier, I want to pledge my own prayers for greater missionary success, more vocations, and saintly missionaries of your Society to spread the Kingdom of Christ to any other mission that may be confided to your Society.

Respectfully yours in Christ,
Antonio Mazza
Secretary General

Most Reverend Father J. A. F. Albuquerque, S. F. X.
Superior General
Society of St. Francis Xavier
Pilar, Goa (India)

2389

A New Missionary Field

THE ANDAMAN AND NICOBAR ISLANDS

A new missionary area to be entrusted to our Society in the near future is the distant Andaman and Nicobar Islands. The Sacred Congregation of the Propagation of Faith made this proposal last May, and the Society readily offered to send missionaries to that remote Archipelago in the coming January.

Politically these two groups of Islands belong to India and are centrally administered. Due to the growth of immigration from the mainland these islands are going through a fast process of change and progress.

THE ANDAMANS

The Andamans are a group of 204 islands big and small covering a total area of 2,508 sq. miles. The main part of the Archipelago consists of five big islands known as "The Great Andamans", and the rest is made up of minor islands at the southern extremity of the whole group, and they are called "The Little Andamans". Everywhere the panorama is strikingly beautiful and the existing coral beds offer exquisite colouring. The coasts are deeply cut, which accounts for the existence of many safe harbours the most important of them being Port Blair, the present capital. The climate is regularly warm but tempered by sea-breezes. Rainfall is irregular. The islands are densely forested and the *padauk*, a very hard wood used to construct houses and boats as well as to make furniture is the chief timber. Forest work is the cause of the present heavy immigration in the Andamans. Today one can find there people coming from all over the mainland, giving the islands a look of miniature India. The lingua franca is Hindustani and among the educated, English. The aborigines, once falsely branded as cannibals, are divided in twelve distinct tribes each one with its own peculiarities. But due to the presentim pact of the external world, their life has been deeply affected.

Of old, the Andamans, occupied by the British about the year 1844, were a penal settlement where life and long term convicts were sent. They became tragically famous when in 1872, a Mohammedan convict murdered the Viceroy, Earl Mayo, who was on a visit to the place. Since the early thirties the islands ceased to be a convict settlement and began to develop on free lines. Lately the East Pakistan refugees have been settled there.

THE NICOBAR ISLANDS

This is the second group of islands, nineteen of them, situated between Sumatra and the Andamans, with an area of about 2.508 sq. miles. Heavy showers throughout the whole year make its climate rather unpleasant. Though the islands are thickly forested, the timber is not so valuable as that of the Andamans. The main product is the coconut. The natives of the place, the Nicobarees, are of a mixed Malay and Indonesian stock. They are a well-developed people, with good inclinations and habits.

In 1869, this group of islands was brought under the British Government to stop the piracy of the natives against foreign vessels. The Nicobarees professed originally animism but with the advent of the British, the Church of England made headway there with the result that the Nicobarees are practically Protestants belonging now to the Church of India.

MISSIONARY WORK

There is wide scope for the apostolate in both these Archipelagos. From the total population of 63,438, Catholics number about 5,000 at present. By far the majority come from Ranchi; the rest are Malayalees, Tamilians, Anglo-Indians, Mangaloreans, etc.

The mission belongs ecclesiastically to the Archdiocese of Ranchi, which has two of its priests serving the spiritual needs of the faithful there. But these two priests are quite insufficient to meet the actual needs. They can hardly visit their Catholics scattered over the islands, even once a month. Some are visited just once in 3 or 4 months and some in 6 or 7 months.

Added to the shortage of the personnel, the other big hindrance for the missionary work is the difficulty of transport. There are roads and bus services in Port Blair and around it. New roads are being built. The usual means of fluvial transport are ferries, motor launches and small dinghies. For these, the missionaries depend on the good will of the respective departments. The Priests are helped by 5 nuns who teach in the school and 3 catechists who accompany the missionaries during their tours. Many Catholic settlements are clamouring for catechists but the missionaries have been unable to satisfy this demand due to financial difficulties. The Catholics being mission-minded, provide great relief to the missionaries. They help the mission work as much as they can and support the present missionary personnel without external aid. Besides, the educated Catholics do all the work of the catechist in their respective camps.

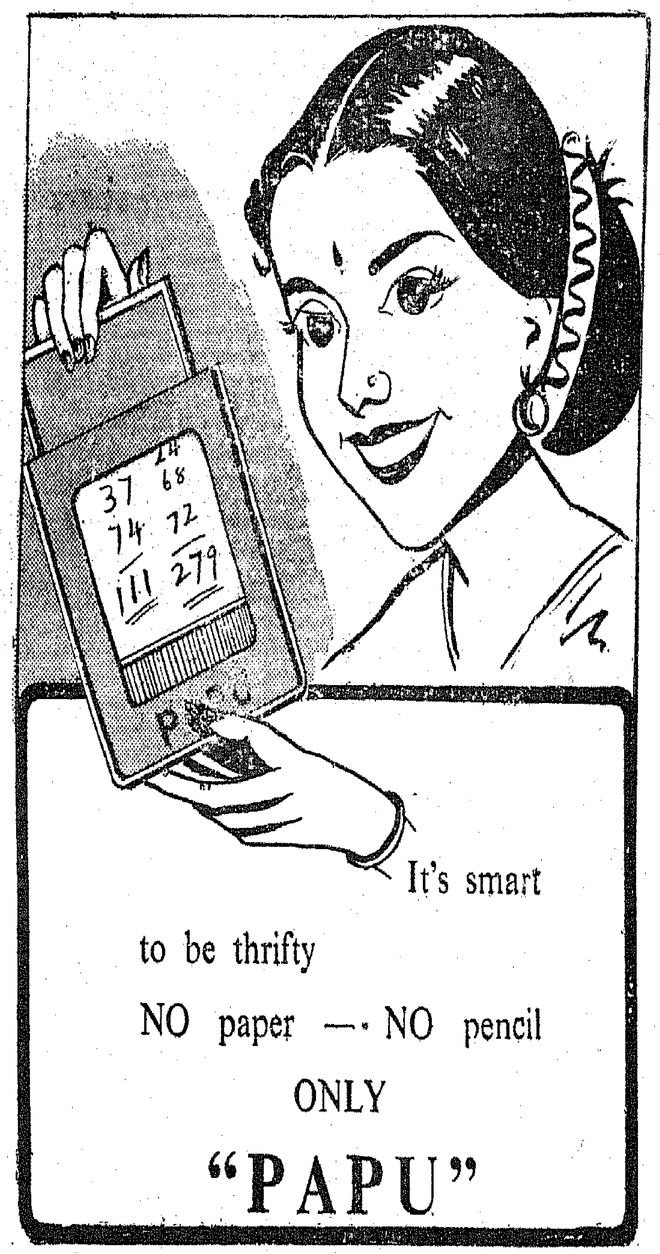
To minister to the people, the distances to be traversed are not by tens of miles but by hundreds, and that by sea. More priests and better communications, as a motor-boat are clearly indicated for a project of a well organised apostolate in the Archipelagos.

Belvedere, Chembur,
Bombay 71
12th May, 1964

In my personal as well as official capacity as President of Catholic Union of India, I gladly associate myself with the Silver Jubilee celebration of the Missionary Society of St. Francis Xavier, Pilar.

Though the ancient Seminary of Santa Fe, Old Goa, and the Patriarchal Seminary of Rachol have given many a missionary who spread the light of faith both in India and overseas, yours is the first Goan institution which under the aegis of Francis Xavier, the greatest missionary of modern times, is exclusively devoting itself to the traning of missionaries, the work of God which demands the highest priority. It is sad, but true, that hardly five per cent of priests and nuns in India are engaged in the work of evangelisation among non-Christians. If we wish that the light of risen Christ should shine on all men, much greater and more sustained effort is needed, not from the religious only, but from laymen. In this work the Goans can play a crucial role, with your Society giving the lead. *Floreat.*

A. Soares



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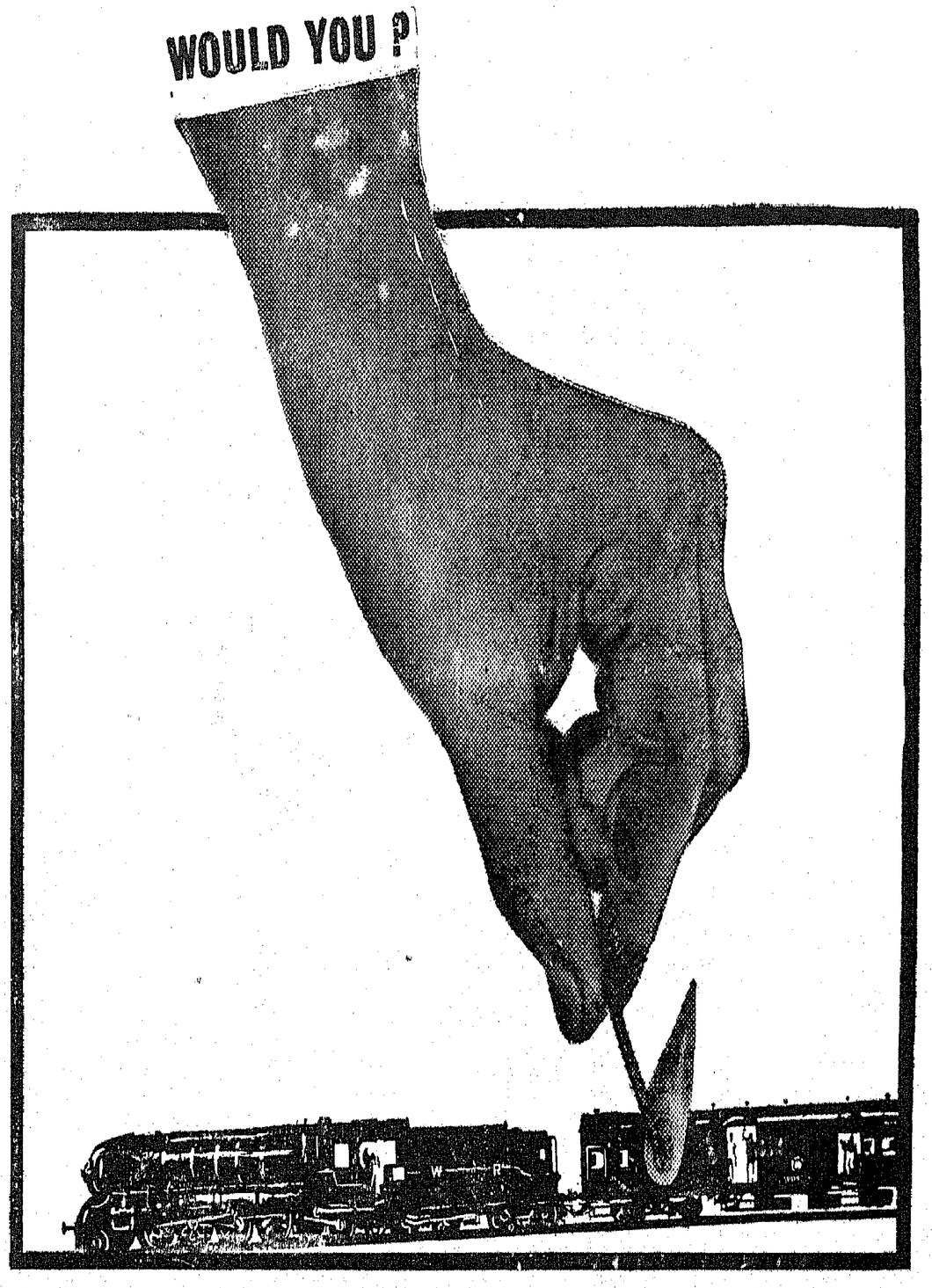

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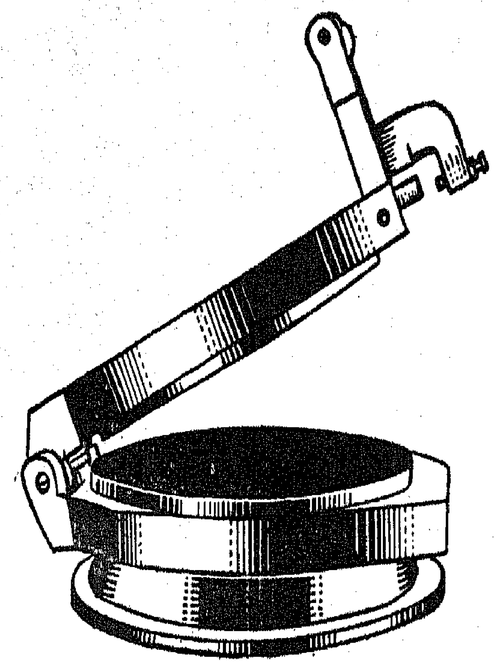

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Spiritual Brothers and Sisters

by

Bro. Henry D'Souza

FROM among the lay associations that the Society has founded, the Association of "*Spiritual Brothers and Sisters*" aims at helping the Society in its missionary apostolate mainly through spiritual means.

LITTLE APOSTLES OF THE SACRED HEART

The original nucleus from which the Association later resulted had nothing to do with the Society. It consisted simply of a group of ten young men from Bicholim, who one fine day resolved to hold night adoration in the Church every month, each one taking his turn to spend an hour before the Blessed Sacrament. The sole object of this group was to offer their homage of love, adoration and reparation to Jesus in the Blessed Sacrament and to plead for the needs of the Church and for their own needs.

When this pious practice had been continued for some time, it was felt that the noble ideal behind it should not remain the priviliged monopoly of the selected few, but that it should be given wings and conveyed to other souls, so that Our Lord might gain more adorers and the world might be better off for it.

However, the practice of night adoration in the Church was fraught with difficulties, and it could have its disadvantages if it were organized on a large scale. A weekly holy hour, instead, practised during the day time, would not only be free from any serious impediments, but it would also be welcome to pious souls and give them a chance to come in contact with Jesus even more often than through the monthly adoration

Thus the 'Little Apostles of the Sacred Heart' came into being at Bicholim. In course of time the movement spread into other villages and went on gaining more and more adepts.

It was my good fortune to be a participant in these pious exercises when I was still in the 'world'. My association with the movement might have been even providential, for all I know. Later events seem to insinuate it.

ANNEXED TO THE SOCIETY

Having joined the Pilar Missionary Society, I realized that if the Society were to make quick progress and produce abundant fruit in the missions, it had to be backed by the support of the laity, not only materially but also, and even more, spiritually, just as in a war campaign the army on the battle front needs an array of field workers behind the lines as well as the sacrifices and moral support of the folks at home.

We realised then how the spiritual forces of the Little Apostles could be harnessed for the good of the Society and of its missionary apostolate. The backing that would be desired of the Little Apostles would be mainly spiritual their prayers, sacrifices and good Christian lives.

The Little Apostles whose number had by now mounted to 3500, welcomed the idea quite enthusiastically. They were then all united in an Association under the direction of the Pilar Fathers, and the Association was named the "Association of Spiritual Brothers and Sisters." It was approved by the Patriarch on 8th September 1944, and has over 76,000 members now. Most of the members are from the dioceses of Goa, Belgaum, Poona, Bombay, Nagpur, Jabalpur, Ajmere and Karachi; but the Association has taken foothold even in as far removed places as East Africa—Nairobi, Kampala, Mombasa, Makupa, Daressalaam, Entebbe, Tanga, Zanzibar, Kisumu, Moshi, Jinja, Arusha, Bombo, Nakuru and Mbale—Kuwait and Bahrein. What is more, even some of the secular clergy have done honour to the Association by enrolling themselves in it.

The members are supposed to recite an extra Rosary every day and mahe weekly Holy Hour and offer them for the Society and its missions and for other secondary intentions.

This is the minimum prescribed by the rules of the Association. But the spiritual help is not the only kind of assistance that the Society has received from the Spiritual Brethren. They have also given their moral and even material support.

At all the solemn moments of the Society's life, they mustered strong to assist at our functions and give testimony of their close interest and backing in our undertakings. Every time the Society found itself in financial difficulties, specially in the early years, it could count upon the Spiritual Brethren to render what assistance they could, from their own pockets and through collections made in their respective circles. In the course of the last 22 years they have contributed no small amount to the construction of the Pilgrims' House and the Seminary Chapel, and to the Missions of Ambarnath and Nagar-Haveli. They have instituted 4 free scholarships in our Mission Seminary — one of them coming entirely from the Aldona group — and intend to have eight more. The idea is to offer twelve apostles to India. The groups of Mapusa, Kuwait and

Bahrein have already begun collecting the amount required to present, each of them, a scholarship. A fourth scholarship, to be presented in the name of the whole Association, is also building up, and we pass in silence over the contributions from individual members made in their own names. Finally the Association has given the Society vocational help too, for thirteen of the Society's members have come from the ranks of the Association.

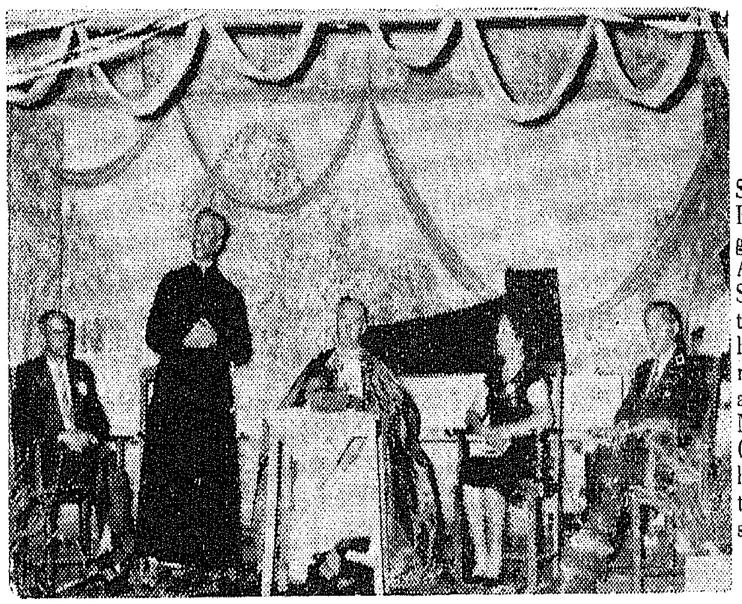
APOSTLES AT HOME

But this is not all that is to be said in favour of the Spiritual Brethren. Their accomplishments in the field of Catholic action in their respective circles are still more gratifying. The ideal of missionarycooperation —mainly in a spiritual way—guiding their lives, several of the Brothers and Sisters have become infused with the same apostolic spirit which they were helping to operate through others. Conversion of 45 non-Catholics, revival of nearly 1000 lapsed Catholics who had remained away from Confession from 2 to 60 years, re-frequentation of the Sunday Mass by hundreds of others, sale of over 60,000 good books and the consequent good resulting in the public morals —behold some of the main glories of the Spiritual Brethren. Nor can we pass in silence over the fact that 175 of our Spiritual Sisters have embraced religious life in different congregations.

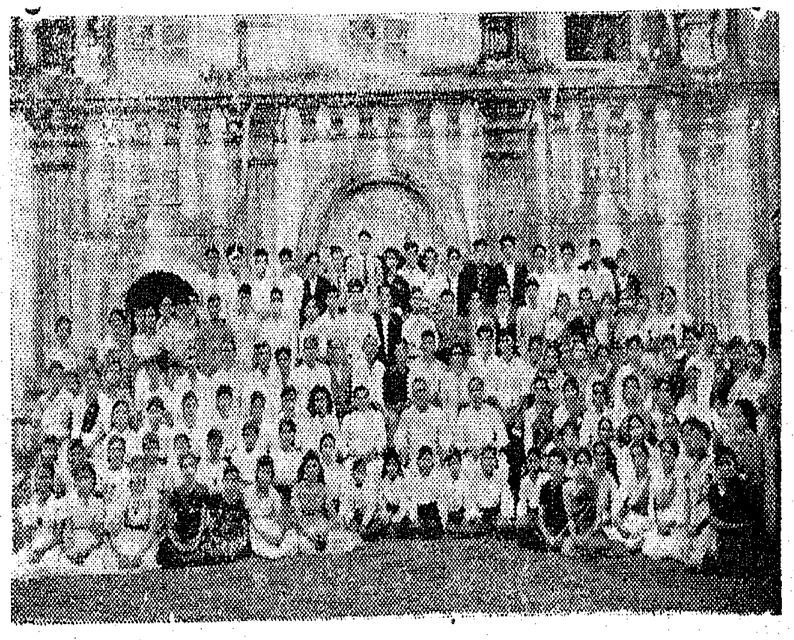
Accounts such as the following can hardly keep any one from being moved and edified: "*An acquaintance of mine*", writes a Spiritual Sister, "*had lewt attending Sunday Mass, and no sort of advice world make him change his mind. Finally I decided to make Holy Hour daily and recite the 15 decades of the Holy Rosary on my knees. The good Lord heard my prayer and the man now goes to Mass not only on Sundays but even daily*". "*We are very happy to inform you*", writes another, "*that God has blessed our efforts in persuading a man, who had not been to confession for forty years, to frequent the sacraments again.*" And one could go on filling several pages with such accounts.

With great reason Pope John XXIII of beloved memory was proclaiming that the ideal of missionary cooperation is the most efficacious school where souls are educated in the sincere love of the Church and in the spirit which is truly Catholic, and that missionary cooperation, therefore, becomes a sure safeguard of the Christian life in one's own diocese and parish. The Association of Spiritual Brethren in the course of its not too long existence has given eloquent testimony to these words of the late Pontiff.

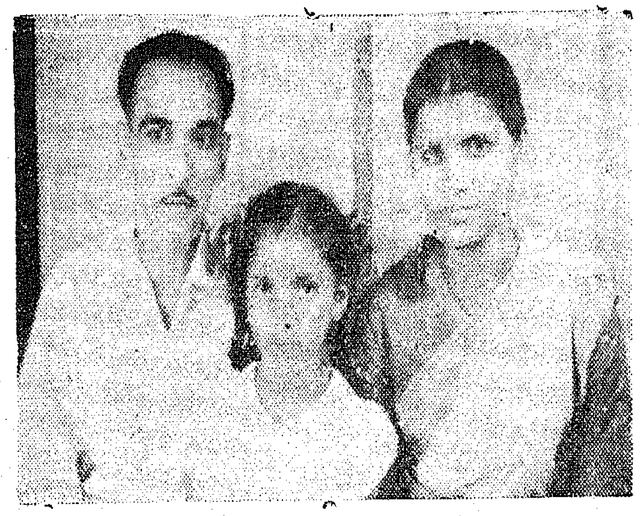
The help that the Association has rendered our Society is beyond reckoning, because the spiritual surpasses by far this world's standards. Fully aware of this fact, our Society is deeply grateful to the Spiritual Brethren and places full trust in their continued cooperation. God bless them all!



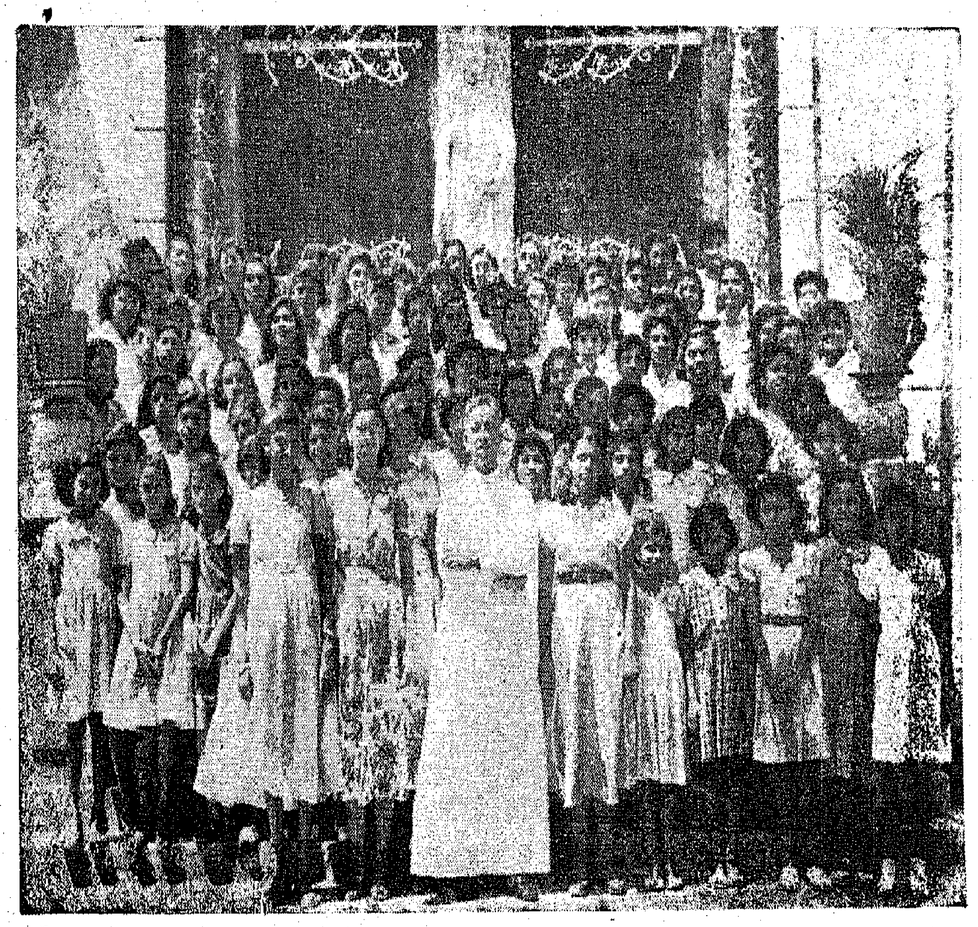
A fiery Speaker. Bro Henry, the organizer of the Association of Spiritual Brothers, is seen here delivering a speech at a meeting at Nairobi. His Grace Archbishop Mc-Carty is presiding.



A group of Spiritual Brothers and Sisters in Goa.



A protestant family brought to the true fold of Christ by one of our Spiritual Sisters.



A group of our Spiritual Brothers and Sisters in East Africa

Xaverian Cooperators | Xaverian Mission Guild | Fr. Agnel's Circle

GREAT things have happened at Pilar during the last twenty-five years and many of them have been accomplished through the generosity of thousands of our benefactors, especially the Xaverian Cooperators and the members of the Xaverian Mission Guild.

The Xaverian Cooperators' Association

This Association came into existence in 1941, not long after the Society's reorganization. It was formed with the object of obtaining alms for the missions and opening possibilities for the faithful to participate in the missionary apostolate. The members gave a small contribution and in return shared in the spiritual benefits of the masses, prayers and good works of the missionaries. The association found great sympathy with the people and, during the first difficult years, was the only source of sustenance for the missionaries and mainstay for their activities. Later on we received help from other sources too, especially from the Holy See and the Portuguese Government. But the Xaverian Cooperators' Association continued to be always the Society's financial backbone.

The Xaverian Cooperators have helped us in no small measure to build the Pilgrims' House, the Seminary, Churches, Chapels, and Schools in the missions and to support hundreds of our seminarians, school-boys, orphans, catechists, etc. The steady growth of the Association is a sure index of the high level of the missionary spirit of our Catholics and their interest in the work of the extension of the Kingdom of Christ in India. At present the

Association counts 95,000 members, spread all over India, Africa and many other parts. The Society, on her part, offers the cooperators the spiritual benefits of prayers, participation in the merits of the good work done by the missionaries and in Masses and Offices for the Dead whose number depends on the degree of membership.

The Xaverian Cooperators' Association has been approved by the Holy See and its members are entitled to plenary and partial indulgences on several feast-days of the year.

The Xaverian Mission Guild

No less helpful to the Society has been the Xaverian Mission Guild formed by our friends in the U. S. A. The Guild has heartily backed our missionary work and it came to our help at an opportune moment. At a time when some of our missionary activities were threatened with forced abandonment for lack of finance and the construction of Mission Seminary was at a standstill, the Society decided to send one of its members, Fr. Protasio Soares, to the States in order to secure help from the American Catholics. As expected, they were not slow to extend to us their proverbial generosity. During his two visits to the States, Fr. Soares met a large number of mission-minded souls, got them interested in the Society and founded an Association for them called the Xaverian Mission Guild. To the Guild we owe the completion of our huge Mission Seminary building, erection of Churches and Chapels, maintenance and education of many of our Mission Seminary students and orphans, and innumerous other benefits.

To the members of the Xaverian Cooperators' Association and the Xaverian Mission Guild, who have been our close cooperators in the mission work, go our heartfelt thanks and prayerful wishes that the Lord of the Harvest may bless them and their families.

Fr. Agnel's Circle

It is not only the Indian, African and American Catholics that have lent us their helping hand in our missionary endeavours; in Europe too we have found generous souls that have shown keen interest in our work. In the past, they have contributed towards the huge cost of the Seminary Building, and very recently last year to be precise, on the initiative of our Fr. Conceição Rodrigues, S. F. X. who was in Germany to collect funds for the Society's projects, a few of our German well-wishers formed a small unit, known as Fr. Agnel's Circle to help our Society, and in particular our Fr. Agnel's Technical School and Orphanage of Bombay. They have already made sizeable contribution to our work. The Circle is extending itself and gaining new members. It publishes a monthly bulletin which keeps the members informed of the activities of the Circle and the needs of the Society.

Some of the members of the Xaverian Mission Guild of U.S.A.

Another group of the Guild with Rev. Fr. Protasio Soares, S. F. X. *(fifth from left)*

Those Who Rest in Peace

In the course of the last 25 years, the Missionary Society of St. Francis Xavier has lost two of her priest-members: **Fr. Joseph Moniz** *and* **Fr. Filomeno Egipsy,** *and it would be a lapse of fraternal regard if we were to close this Souvenir without dedicating a page to their beloved memory.*

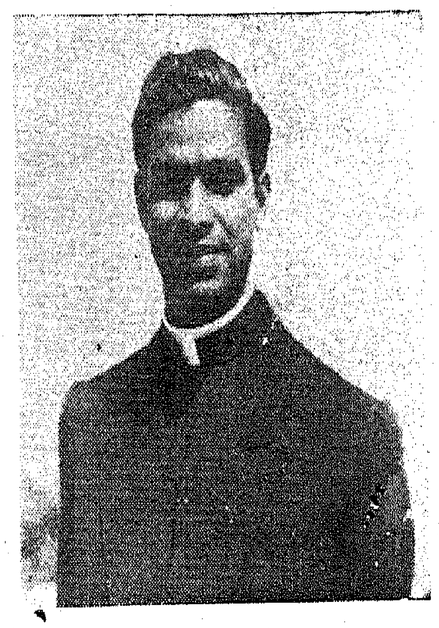
FR. JOSEPH MONIZ, S.F.X.

Rev. Fr. Joseph Moniz passed away on November 8, 1951, at the Pilar Mother House, at the ripe old age of 81. He had been in the Society for 7 years. He joined the Society in his retirement, after he had worked long and hard in the Vineyard of Lord in Goa and Daman. Even after joining the Society, his youthful spirit did not remain at rest. He ministered to the spiritual needs of the faithful in the nearby parishes and was prompt in the discharge of all his duties. Ready with a smile for every occasion and obedient to his Superiors, Fr. Joseph Moniz has left us all an example of a very virtuous life. May his soul rest in peace!

FR. FILOMENO EGIPSY S.F.X.

Fr. Filomeno was cut short in the prime of his life by a tragic death. On October 4th, as he was bathing by the sea-shore of Bogmalo where he had accompanied the scholastics on an outing, Fr. Egipsy was caught in a powerful current which took him to his life's end.

Born at Calangute (Goa) on 2nd October 1930, Fr. Egipsy joined Our Mission Seminary in 1943 and took his vows in the Society in 1951. He was then sent to Rome where he was ordained priest in 1955 and obtained his doctorate in Sacred Theology in 1958. After his return to Goa, Fr. Egipsy was appointed Professor and Assistant Director of the Mission Seminary. It was in the accomplishment of his duties, specially as Di-



rector, that Fr. Egipsy's gifts of mind heart and came into the limelight. As a true educator, he loved each and every one of his pupils and they loved him in return and placed their full confidence in him. His span of life was a short one but he accomplished much within that brief period, leaving an eloquent testimony of the greatness of his soul. We *cherish* **much his beloved memory and feel his irreparable loss even now. R.I.P.**

Milestones in the Growth of the New Society of Pilar

1931 *December.* XAVERIAN LEAGUE is founded at the Rachol Seminary with the missionary apostolate in view.

1934 The leaguers decide to stabilize the Xaverian League through the formation of a Xaverian Missionary Society.

1936 Rather than found a completely new Society, it is resolved to reorganize the old Pilar Missionary Society which is steadily declining.

1939 *January 10.* Remains of the Servant of God, Fr. Agnelo D'Souza, are transferred from the Rachol Cemitery to Pilar.

July 2. The first 8 members of the new Society begin their novitiate.

1940 *September 8.* The Missionary Society of St. Francis Xavier of Pilar is officially born: all the eight members make their first profession.

The first batch of the Pilar Missionaries leave for the Nagar-Haveli Mission: Fathers Albuquerque and Cabral.

1941 The Xaverian Cooperators' Association is founded, with the object of enlisting the people's support in the missionary apostolate.

1942 A Minor Seminary is opened with 7 students on the roll.

1943 The whole area of Nagar-Haveli with its headquaters at Khanvel is entrusted to our Society.

1944 *October 2.* Beginnings of the Press Apostolate: the diocesan weekly "*Vauraddeancho Ixtt*" begins its publication at Pilar.

The Association of the Little Apostles of the Sacred Heart is annexed to the Society and renamed "The Association of Spiritual Brothers and Sisters".

1946 *December 21.* Laying of the foundation stone of the new building to house the All India Mission Seminary.

1947 The first batch of promising priests and seminarians is sent abroad for higher studies.

1950 Our English Missionary Monthly, **INDIA**, begins its publication.

1951 The first year of our Scholasticate with Philosophical and Theological courses.

Missionary work is undertaken in the Sanguem district of the Archdiocese of Goa.

1952 *December 2.* Solemn opening of the new building of the Mission Seminary by H. Em. Card. Cerejeira, Papal Legate to the Xaverian Centenary Celebrations.

Missionary Parish of Ambarnath (Bombay) is entrusted to the Society.

1954 Xaverian Mission Guild is founded in the U. S. A.

1955 The first fruits of our Mission Seminary — 3 New Priests.

1956 The Process of Fr. Agnelo's Beatification is reopened with new vigour.

1958 Opening of Fr. Agnel Ashram in Bombay.

1960 Fr. Agnelo's diocesan processes are successfully closed and sent to Rome.

1961 Sirsa Mission in Punjab comes under the Society's care.

1963 Fr. Agnel's Circle formed in Germany.

1964 Society's 25th year of foundation.

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Missionary Society of St. F. Xavier

PILAR GOA

Personnel and work in 25 years

	1939	1964
PRIESTS	6	67
BROTHERS	2	27
SCHOLASTICS	-	72
MINOR SEMINARIANS	-	88
SEMINARY	-	1) Minor 1) Major
SCHOOLS	-	32 { 1 Technical High School 4 High Schools 2 Middle Schools 25 Primary Schools
DISPENSARIES	-	9
PRESS APOSTOLATE	-	{ 1 Weekly paper 1 Monthly Magazine Various books and booklets printed 1 Good press disributing
CONSTRUCTIO		
LANDS PURCI Schools and s		
PRIESTS TRA and Colleges		
PRIESTS STUI and Colleges		
LAY ASSOCIAT		
1) Xaverian Mission prayers		
2) Spiritual		
MISSIONS		Anda